

## MISSIONARY JOURNAL.

Vol. IX.

JULY-AUGUST, 1878.

No. 4

THE SACRED EDICT, CONTAINING SIXTEEN MAXIMS OF THE EMPEROR KANG-HE, AMPLIFIED BY HIS SON, THE EMPEROR YUNG-CHING; TOGETHER WITH A PARAPHRASE ON THE WHOLE, BY A MANDARIN.

Translated from the Chinese original, and illustrated with notes.

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66 CHINA presents the very remarkable spectacle of a vast and ancient empire, with a civilization entirely political, whose principal aim has constantly been to draw closer the bonds which unite the society it formed, and merge, by its laws, the interest of the individual in that of the public. All other ancient civilizations have, on the contrary, been based upon religious doctrines, which are the best adapted to give stability to human society, by softening the ferocity naturally incident to [fallen] man.... As far as we can trace the organization of society in China, in the remotest antiquity, we find it established on the politico-patriarchal principle. The emperor is considered as the father of his people; his subjects constitute his fami-The prime virtue, the prime duty, is filial piety; children are to practice it towards their parents, and subjects towards their monarch\* and those who represent him. The ancient Chinese never acknowledged a system of religion as a preservative of social morality, and to be denoted by any kind of worship."

This extract, which we have made from the writings of a learned French sinologue, is a very befitting introduction to the remarks we propose to make on the *politico-moral* work, the title of which stands at the head of this article. Among all the modern standard works of the Chinese there is no one which holds a higher rank in their estimation, than the Sacred Edict. Though it is emphatically true that the Chinese rulers and teachers, like their brethren in western Asia, in

<sup>•</sup> The phrase, "father of his people," is not much used by the Chinese; the words keng, te, wang, hwang-'e, teen-tsze,—prince, sovereign, king, emperor, son of heaven,—&c., are frequently employed.

other times, "say and do not," still it is desirable to know what they do teach. A succinct account of the sacred edict will, we think, go far to supply this desideratum.

The sixteen maxims were written by Kang-he, the second, and the most learned, beloved, and renowned emperor of the present dynasty, near the close of his reign. This ended A.D. 1823, when he was succeeded by his son, the emperor Yung-ching, who published the amplification of his father's maxims, in the second year of his reign. Wang Yew-po, superintendent of the salt revenue, in the province of Shense, was the mandarin who wrote the paraphrase; but at what time does not appear, either in the translation, or the copies of the original which are now before us.

By a national statute it is required, that the sacred edict be proclaimed throughout the empire, by the local officers, on the first and fifteenth of every moon. The manner of doing this is thus described in the translator's preface. "Early on the first and fifteenth of every moon, the civil and military officers, dressed in their uniform, meet in a clean, spacious, public hall. The superintendent, who is called Lesang, calls aloud, "stand forth in files." They do so, according to their rank: he then says, "kneel thrice, and bow the head nine times." They kneel, and bow to the ground, with their faces towards a platform, on which is placed a board, with the Emperor's name. He next calls aloud, "rise and retire;" they rise, and all go to a hall, or kind of chapel, where the law [sacred edict] is usually read, and where the military and people are assembled, standing round in silence. The Le-sang then says, "Respectfully commence." The Sze-keang-sang, or orator, advancing towards an incense-altar, kneels, reverently takes up the board on which the maxim appointed for the day is written, and ascends a stage with it. An old man receives the board, and puts it down on the stage, fronting the people. Then, commanding silence with a wooden rattle which he carries in his hand, he kneels, and reads it. When he has finished, the Le-sang calls out, "Explain such a maxim, or section of the sacred edict." The orator stands up, and gives the sense,"—i.e. rehearses the amplification, or paraphrase, or both.

This practice of publishing imperial edicts is of very ancient origin, and has received different modifications and attentions at different periods. The Shao-king says, "annually, in the first month of spring, the proclaimer of imperial decrees went hither and thither on the high ways, with his rattle,\* admonishing the people." Subsequently, the laws, or imperial edicts, were publicly read on the first of every month; which practice seems still to be required, but is in fact, we believe, wholly

<sup>\*</sup> The rattle was usually a metallic bell, with a wooden tongue; but sometimes, it is said, the bell itself was made of wood.

discontinued. At present the public reading of the sacred edict is kept up in the 'provincial cities,' but is neglected in the country towns, or *Heen* districts. The people rarely attend this *political* preaching of the "mandarins."

The sentiments of the sacred edict are those of the Joo-keaou, or the sect of the learned,—the Confucianists. The maxims of Kang-he, in the original, consist of seven characters each; the characters of which the amplifications are composed are numbered, and the amount usually about six hundred, is set down at the close; the characters of the paraphrase are not numbered; they constitute, however, about two thirds of the book. It is only in their most valuable works, that the Chinese number their characters; in this they resemble the ancient Hebrews, who used to number the words of their sacred writings; but among the Chinese it is a modern device, which on account of the many various readings and discrepancies in the works of Confucius, Laoutsze, and others, has been adopted in order to preserve, in future, the genuineness of the text.

The style of the book before us, as composed by three different authors, exhibits considerable variety; the maxims are drawn out in measured prose; the amplifications are, the Chinese themselves being judges, written in a high classical style; but the paraphrase is colloquial and diffuse, abounding with the provincialisms of the northern capital. The translation, from which we shall give some extracts as we proceed, is faithful to the original, perspicuous, and sometimes verbose. But our object in taking up this work, is not so much with a view to notice the method and style of the original or the translation, as to show the sentiments, opinions and habits, which the Sacred Edict inculcates. To this task we proceed, and with as much brevity as the nature of the work will admit. We take the sixteen maxims in their order, copying them from the translation.

1.—Pay just regard to filial and fraternal duties, in order to give due importance to the relations of life.

On these two duties the Chinese raise the whole system of their morals, and their civil polity. From parental virtue—which "is truly great and exhaustless as that of heaven"—Yung-ching urges the exercise of filial piety; which, he says, is founded "on the unalterable laws of heaven, the corresponding operations of earth, and the commom obligations of all people." The "precise design" of his sacred father, in publishing the sacred edict, was by filial piety, to govern the empire; hence he commenced with filial and fraternal duties. The son must employ his whole heart, and exert his whole strength in behalf of his parents. Gambling, drunkeness, and quarreling are the destroyers of filial piety; and, in a word, every species of misconduct is unfilial.

Were all dutiful to their parents, and repectful to their elder brothers, throughout the whole empire, or world, there would be rest; and as a final argument, their ancient proverb is quoted, "Persons who discharge filial piety and obedience, will have children dutiful and obedient; the obstinate and undutiful, will bring up children undutiful obstinate." Such are the retributions, and the only retributions, which are unfolded in the moral, and political systems of the disciples of Confucius; to them, in the sacred books, life and immortality are not brought to light; and like the Romans "their foolish heart is darkened."

2.—Repect kindred in order to display the excellence of harmony.

Throughout the Chinese empire there are only about one hundred family names; hence the family relations are exceedingly numerous. To count up the number of their remote ancestors, to trace their genealogies, and to keep their family calendars correct, the Chinese, often, take the greatest possible care. But it is, usually, easy to compute the number of their "kindred," (of which they reckon nine gradations), because they not unfrequently inhabit the same house. A case of this kind is cited by Yung-ching; and another referred to, where seventy persons all ate together; and in this latter case the harmony was such, that even "the very dogs," of which "about an hundred" belonging to the family, were renovated! The nine gradations of kindred are thus denominated by Wang, in his paraphrase; "I myself am one class; my father is one; my grandfather one; my great grandfather one; and my great great grandfather one. Thus above me are four classes. My son is one class; my grand-son one; and my great grand-son one; and my great great grand-son one. Thus there are four classes below me. These in all, myself included, make nine classes of kindred."

Yung-ching gives the following as the probable reasons why kindred are not respected, and harmony illustrated, viz., "either that the rich are niggardly, and void of the virtue of liberality; or that the poor are greedy, and have insatiable expectations; either that the honorable trample on the mean, and, relying on their own influence, annihilate regard to the heaven-appointed relations; or that the mean insult the honorable, and east their angry pride at their own bones and flesh; either that having had a strife about property, the mourning badges are neglected; or that having met with occasional opposition, the virtues of kindred are instantly lost; either from privately listening to the ignorant talk of wives and children, or from erroneously regarding the false and reproachful speeches of tale-bearers;—hence arise altercations, injuries, and every evil." The admonitions and counsels of the emperor are in a similar strain, and are also equally just.

3.—Let concord abound among those who dwell in the same neighbourhood, in order to prevent litigations.

The remarks on this maxim are very similar to those which occur under the preceding one; with this difference, that, they are applied to a neighbourhood instead of a family. The causes and effects of discord, and the means of preserving harmony, are pointed out, and all are warned and exhorted to avoid the one, and to pursue the other. "But this exhortation," says Wang, "though addressed to the soldiers and people, especially requires you, noble families, country gentlemen, aged persons, bachelors of arts in the seminaries, and persons of superior capacity in the neighbourhood, first to set the example of harmony, in order to excite the simple people to imitation." In winding up his exhortation, the superintendent of the salt revenue becomes rather pungent and severe in his remarks on a class of men, whom he regards as the great promoters of litigations. He says:—

"Not attending to their proper duty they wish to become pettifogging lawyers; and with that view, connecting themselves with persons in the public offices, they learn to compose a few sentences of an accusation, the one half intelligible and the other not. They speak many things, countrary to their own conviction, in order to blind the minds of others. These persons set themselves up in the villages, and move persons to lawsuits; and then, acting as busy-bodies between the parties [with the specious pretence of being mediators], swindle money and drink from both. Moving and at rest they have only one topic. "Maintain your dignity;" they also say, "Rather lose money than sink your character." The stupid people, besotted by them, are led into deep waters; and notwithstanding, are unconscious of having acted wrong in listening to them. Probably these low-rate lawyers, either form vile schemes to set men at variance, or, walking in devious ways, assume threatening airs to frighten and deceive them; either put on the mask of friendship, yet lead men into snares; or knavishly borrow the language of justice, yet secretly effect their own private ends. According to the royal law, this description of persons ought to die—the justice of superior powers assuredly will not excuse them when the measure of their crimes is filled up, their misery will be complete; -they will suffer the due punisment of their wickedness. Reflect for a moment. What one of all these bare-stick lawyers, of whatever country, ever came to a natural, or prosperous end?"

4.—Give the chief place to husbandry and the culture of the mulberrytree, in order to procure adequate supplies of food and raiment.

In nothing are the Chinese more worthy of commendation, than in their attention to agriculture and the manufacture of cloth; in these particulars they have been equalled but by few, and excelled, perhaps,

by none. Their modus operandi is simple, often rude; and in every respect peculiar to themselves. They are strangers to the modern improvements, and rely on diligence alone for success. "Of old time the emperors themselves ploughed, and their empresses cultivated the mul-Though supremely honorable, they disdained not to labour, in order that, by their example, they might excite the millions of the people to lay due stress on the radical principles of political economy." So says Yung-ching, and adds, "Suffer not a barren spot to remain a wilderness, or a lazy person to abide in the cities. Then the farmer will not lay aside his plough and hoe; or the house-wife put away her silk-worms and her weaving. Even the productions of the hills and marshes, of the orchards and vegetable gardens, and the propagation of the breed of poultry, dogs, and swine, will all be regularly cherished, and used in their season to supply the deficiencies of agriculture."

There are very few substances, animal or vegetable, products of land or sea, which do not come into the list of edibles among the Chinese. In times of scarcity, in particular, which frequently occur, it would be difficult to say what they will not eat. A complete account of this subject would make a novel chapter in the history of the Chinese.

## 5.—Hold economy in estimation, in order to prevent the lavish waste of money.

Next to diligence, economy is to be practiced, and most rigidly in every expenditure, except in that required for the management of funeral obsequies,—"the greatest work of human life." In the book before, us, while the people are required to go to the very utmost of their ability in preparing a coffin, and grave clothes, in order that the mortal remains of their parents may enjoy repose, they are dissuaded from inviting the priests of Taou and Budha to recite the sacred books, and to pray for the dead.

If a "desire of getting" could preserve from prodigality, no people would be more secure, in this repect, than the Chinese; but such is not the fact. To-day we have wine, to-day let us get drunk; to-morrow's grief let to-morrow support, "are two very bad sentiments, which are constantly in the mouths of men of the present age," and the ways of wasting a patrimony "are very many."

# 6.—Magnify academical learning, in order todirect the scholar's progress.

The Chinese have four degrees of literary rank; Sew-tsae, "talent flowering;" Keu-jin, "a promoted man;" Tsin-sze, "introduced scholar;" and Han-lin, "ascended to the top of the trees," By the first, the individual rises one step above "the simple people," and be-

comes a candidate for the second degree; which, when obtained, makes him eligible to office. By the third, he is qualified for an introduction to the imperial presence; and by the fourth, raised to the summit of literary honor. The Chinese have always paid great attention to learning. "Of old, families had their schools; villages, their academies; districts, their colleges; and the nation, her university; of consequence no one was left uninstructed." Not exactly so now; for though the schools, both public and private are numerous, yet they are poorly conducted; besides, probably not less than two tenths of the male, and nine tenths of the female population, are utterly destitute of instruction.

7.—Degrade strange religions, in order to exalt the orthodox doctrine.

Almost all kinds of false religions, that ever flourished in the world, seem to have found their way to China, where, with various modifications, they now exist. But they exist without any life-giving principles; systems they are, without foundation, without order; framed in darkness, and upheld by ignorance and superstitions. They do not, and from their very nature they cannot, afford support equal to the exigences of man; and hence proving unsatisfactory, it is not at all surprising, that they should be neglected, and even deprecated by those who see and know their destructive effects. If we mistake not, all false religions in China are on the decline; and sure we are, that, by many of the learned, and of those in authority, they are but little regarded, and but poorly supported.

"From of old three sects have been delivered down. Besides the sect of the learned, there are those of Taou and Fuh." Very little is said, in the sacred edict, of the sect of the learned; but of the other two "orthodox sects," as well as of some of the "strange religions,"

we find pretty full descriptions; some of these we quote.

"As to the sect of Taou, what they chiefly insist on,—the law of renovation, by which they talk of solidifying the quicksilver; converting the lead; calling for grumbling dragons, and roaring tigers; forming internal and external pills; and I know not what else,—have all no farther object than that of nourishing well the animal spirits; and of lengthening out life for a few years: that is all. Mr. Chao says, "What the sect of Taou chiefly attends to is, the preservation of the breath of life." This single sentence expresses the summary of the religion of Taou. It is true that the superior men among the priests of Fuh, who reside in the pearl monasteries of the famed hills, and well understand to deliver doctrines, reduce the whole to one word, viz., the heart. And those good doctors of Taou, who, in the deep recesses and caves of the mountains, seek to become immortal, conclude the whole

<sup>•</sup> Fuh is an abbreviation of Fuh-too, the Chinese pronunciation of the characters which they use to denote Budha.

with this one thing, namely, renovation of spirit. Yet, when we attentively examine the matter, to steal away thus to those solitary abodes, where there are neither men, nor the smoke of human habitations; and to sit cross-legged in profound silence, is completely to root up and destroy the obligations of relative life. Now, we shall not say that they cannot either become equal to Fuh, or attain the rank of the immortals; but if they really can, who has ever seen the one class ascend the western heavens; or the other take their flight upwards in broad day? Ah! It is all a mere farce! A mere beating the devil! But, notwithstanding, you people are easily imposed on, and induced to believe them. Do but observe these austere priests of Fuh, and renovating doctors of Taou, who, for advantage, destroy the relations of human life;—they are not worth the down of a feather to society.

"All these nonsensical tales about keeping fasts, collecting assemblies, building temples, and fashioning images, are feigned by those sauntering Ho-shang and Taou-sze, (priests of Budha and Taou,) to deceive yon. Still you believe them, and not only go yourselves to worship and burn incense in the temples; but also suffer your wives and daughters to go. With their hair oiled, their faces painted, dressed in scarlet, trimmed with green, they go to burn incense in the temples; associating with those priests of Fuh, doctors of Taou, and bare-stick attorneys, touching shoulders, rubbing arms, and pressed in the moving crowd. I see not where the good, they talk of doing, is: on the contrary, they do many shameful things that create vexation, and give people occasion for laughter and ridicule.

All this, and much more of the same kind, the "salt mandarin" is pleased to say concerning the sects of Taon and Budha. Nay, he attacks the moral character of "grandfather" Fuh; accuses him of being avaricous and unfilial, and, in short, declares the "god" to be a scoundrel. His followers are unfilial and wicked in the extreme; but those of the Taou sect are still worse; "they talk about employing spirits, sending forth the general of the celestial armies, beheading monsters, chasing away devils, calling for the rain, worshipping the great bear, and—I know not what else." In this way business is neglected, all talk of wonders, and the hearts and morals of the people are destroyed. Other sects, "of most abominable men," are noticed with equal severity; and finally, the religion of the Romish Missionaries comes under review. Upon this, Wang remarks:—

"Even the sect of Teen-choo,\* who talk about Heaven, and chat

<sup>\*</sup> Teen-choo, "Heaven, Lord." This term, it is well known, is not Chinese; it was, after much controversy, adopted by the Romish Missionaries. Christianity, according to Romanism, is known universally in China, by the phrase Teen-chookeaou, or "the religion of Heaven's Lord." It is after all but a wide expression for the religion of the Lord Jesus Christ.

[prate] about earth, and of things without shadow, and without substance,—this religion also is unsound and corrupt. But because [the European teachers of this sect] understand astronomy, and are skilled in the mathematics, therefore the government employs them to correct the calendar. That however by no means implies that their religion is a good one. You should not on any account believe them. The law is very rigorous against all these left-hand-road, and side-door sects! Their punishment is determined the same as that of the masters and mistresses of your dancing gods [i.e. male and female conjurers]. Government enacted this law to prohibit the people from evil, and to encourage them to do good, to depart from corruption, and revert to truth, to retire from danger, and advance to repose."

We will make but one more extract from this part of the sacred edict, and then leave our readers to make their own reflections, and draw their own conclusions.

"Having already two living divinities\* placed in the family, why should men go and worship on the hills, or pray to those molten and carved images for happiness? The proverb says well, "In the family venerate father and mother; what necessity is there to travel far to burn incense? Could you discriminate truth from falsehood, you would then know, that a clear and intelligent mind is the temple of heaven, and that a dark and ignorant mind is the prison of hell. You would act with decision, and not suffer yourselves to be seduced by false religions. Your own characters once rectified, all that is corrupt would retire of its own accord. Harmony and order reigning to a high degree in the family, on the appearance of calamity, it may be converted into felicity. To maintain faithfulness to the prince and filial duty to parents to their utmost, completes the whole duty of man. Then you will receive celestial favour."

8 .- Explain the laws, in order to warn the ignorant and obstinate.

Both in the amplification and paraphrase of this maxim, the remarks are confined to the penal code. The principal things "insisted on" in this code are beating, banishment, beheading, strangling, and cutting into small pieces. It would require a volume to detail all the crimes for which these punishments, with various modifications, are inflicted. Some of them,—such as theft, robbery, arson, forgery, drunkenness, fornication, seduction, kidnapping, murder, sedition, rebellion, heterodoxy, accusing falsely, imitating demons,—are enumerated; and the people assured, that even the very slightest transgressions, though they should proceed from ignorance, cannot pass with impunity. Hence they are called upon to listen to the admonitions of the law, that they may avoid its heavy penalties.

<sup>\*</sup> These living divinities, placed in the family, are father and mother.

## 9.—Illustrate the principles of a polite and yielding carriage, in order to improve manners.

The Chinese have long been celebrated for their politeness. Many of their rules of conduct are indeed excellent, and would not suffer at all in comparison with those of the Chesterfieldian code. True politeness, in their view, does not consist in mere external embellishments,

but in propriety of behaviour, and a vielding spirit.

By propriety they seem to understand a certain "fitness," by which all things, material and immaterial, are kept in their proper order, and honored according to their intrinsic value. "It is the immoveable statute of the heavens and the earth, the preface and the conclusion of the myriads of things; its nature is supremely great; its utility most extensive." When men act with propriety, then the yielding spirit will predominate; the mere externals of bowing and scraping, will give place to sincerity of heart; modesty and humility will take the place of envy and strife; mildness and gentleness, the place of ferocity and stubbornness; "the clive branch of peace flourish; and prosperity rise to perfection." But-alas! "though every one knows to talk of politeness and yielding, few practice them." This is according to their own showing; and whether the witness be true or false, we leave it with our readers to judge.

10 .- Attend to the essential employments, in order to give unvarying determination to the will of the people.

In the sacred edict, the Chinese are spoken of as constituting five classes, viz., the learned, husbandmen, mechanics, merchants, and The appropriate duties of each of these several classes are regarded as the essential employments. Each class must constantly and diligently attend to the proper duties of their own sphere, that they may be profitable to themselves, and useful to the world. Even women have their proper work. They must dress flax, spin, weave, embroider, make shoes, stockings, &c. But there are some very bad people, "who love to enjoy themselves," to eat good things, to wear fine clothes, to sit at ease, and go about idling; and, at length, they transgress the royal law, and commit unpardonable offences. lamentable is this!"

11.—Instruct the youth, in order to prevent them from doing evil.

This maxim, according to Yung-ching, refers chiefly to domestic instruction, and the formation of early habits. His "sacred father" regarded all in the empire as his own children, and widely diffused the means of family instruction. And "we," he continue, "having received the mighty trust, and realizing our sacred father's compassionate regard to all, are no day without thinking of you, our people; and no day without thinking of your youth."

At the age of ten, the blood and spirits of youth are unsettled, and their understanding begins, gradually, to unfold itself. For educating and restraining them, there is no period equal to this. Fathers and elder brothers must now watch over them, guard their incautious steps, unfold their "virtuous nature," restrain their corrupt propensities, and enlarge their capacity for knowledge. They must also go before them, personally, as their exemplars; and must daily, cause them to see and hear something good, till their virtuous habits become confirmed. Then fathers and elder brothers will all have glory; their gates will be illuminated; and felicity and honor descend to their posterity.

12.—Suppress all false accusing, in order to secure protection to the innocent.

The necessity for this maxim is very great. If we credit our imperial writer in his amplification, the "masters of litigations" are not few, nor their crimes of any ordinary turpitude. The lust of gain having corrupted their hearts, and their nature being moulded by deceit, they scatter their poison, confound right and wrong, use the pencil as their sword, and look on lawsuits and jails as mere children's play. "The innocent who are falsely accused, are indeed, greatly to be pitied; but those wretches who falsely accuse them, are still more to be detested."

13.—Warn those who hide deserters, that they may not be involved in their downfall.

Soon after the present Tartar race ascended the throne of China, a law was passed forbidding their soldiers going from one province to another without a permit, and declaring those who do so "deserters." The law requires that these deserters, and the principal persons in the families where they are concealed, shall be banished beyond the limits of the provinces to which they belong; and that the superiors of the ten neighbouring families shall be beaten and banished to some other district in the same province, for three years.

14.—Complete the payment of taxes, in order to prevent frequent urging.

The revenue of the Chinese, arises chiefly from taxes on land and merchandize; and not "a thread or a hair too much" is ever demanded. The taxes are very important; with them the mandarins are rewarded for ruling, the soldiers for protecting, and the emperor furnished with the means for feeding "our people;" and an hundred other things are accomplished—all in behalf of the people. Still there is often great delay in the payment of taxes. "Now if by delay, the payment could be prevented, it would be all well;" but this cannot be the case; presents, and flatteries, and bribes, and excuses will "at last" be vain; collectors, like hungry hawks, will devise numerous methods

to supply their own wants; and the nameless ways of spending, will probably amount to more than the sum which ought to have been paid; ergo taxes must be paid. Then, "you will enjoy rest and true comfort; the mandarins will not distress you; the clerks will not vex you;—How joyful will you then be!"

15 .- Unite the paou and kea, in order to extirpate robbery and theft.

No method of suppressing these evils is equal to "the law of the paou and the kea." Ten families form a kea, and ten keas constitute a paou. Every kea has its elder, and every paou its chief. A register is prepared, and the names of all are enrolled. On the highways sheds are erected, where the military, who keep watch, may lodge; at the ends of every street and lane there are gates, where bells are placed, and lamps, furnished with oil; and after nine o'clock at night, walking must not be allowed.—Henceforth let all these things be rigorously put in execution.

But notwithstanding all this, and the fact that the work of extirpation has long been in full operation, still thefts and robberies multiply day after day, so that the country cannot obtain rest. The reasons for this "are about three," viz., the unfaithfulness of local officers; the influence of shameless country squires; and the fact that the people are not careful to observe the rules of the kea and paon.

16 .- Settle animosities, that lives may be duly valued.

"We think that among the principles of human conduct, there is none greater than that of preserving the body. The people have bodies, by which to attend to the radical things, to cultivate the land, nourish their parents, and support their families. The military have bodies, by which to practice the military art, and afford protection, in order to remunerate the gevernment. The body was made for use; therefore men should love themselves. But the passions of living men are deviating, and they cannot change them. They indulge their tempers till they burst forth, and cannot be stopped. Provoked to anger for a single day, unconquerable enmities are produced; mutual revenge is sought; both parties are wounded and injured. It arose from very small beginnings, but great injury results.

"Our sacred father, the benevolent Emperor, in consequence of desiring to manifest compassionate regard to you, closed the sixteen maxims of the admonitory Edict by teaching to respect life. The heart of heaven and earth delights in animated nature; but fools regard not themselves. The government of a good prince loves to nourish, but multitudes of the ignorant lightly value life. If the misery arise not from former animosities, it proceeds from momentary anger. The violent, depending on the strength of their backbone, kill others, and throw away their own lives. The pusillanimous, wishing

to bring the guilt of their blood on others, throw themselves into the water, or hang themselves. Anger rises to enmity, and enmity increases anger. The original causes of this, are indeed not confined to a few. But that in which the military and people more easily offend, arises, in many instances, from indulging in the use of spirituous liquors; for spirts are a thing which can disorder the mind and will of man, and occasion a loss of his equanimity. Probably, while guest and host are taking a glass together, they proceed from mirth to drunkenness. Then an improper word leads to laying hold of daggers, and encountering each other; or probably, a cross look creates an offence which could have been as easily settled, at first, as the melting of ice; but which, after the passions are heated by wine, breaks forth, and is as hard to endure as the deep enmities which should be revenged. It is generally seen that in five or six cases out of ten, involving life, which come before the Criminal Board, the evil has arisen from spirituous liquors. Alas, for them! the body is placed in chains; their property lost; their persons thrown away; and not only so, but their families are involved; and misery spreads through the neighbourhood. After this to beat on the breast, bitterly wailing and repenting, what will that avail?

"With respect to the injury of ardent spirits, let it be more vigilantly watched against. The ancients [at seasons of festivity] appointed a person to watch and keep an account [of the number of cups they drank]. They feared, that noisy mirth and songs might end in strife, and in throwing about the crockery. Should we then drown reflection in the puddle of intoxication, and throw our persons in the way of punishment?

"Soldiers and people, respectfully obey this: disregard it not. Then the people in their cottages, will be protected; the soldiers in the camp, enjoy repose; below, you will support your family character; and above, reward the nation. Comfortable and easy in days of abundance, all will advance to a virtuous old age. Does not this illustrate the advantages of settling animosities?"

With these words of the imperial successor of Kanghe, we close our extracts from the Sacred Edict. Again and again we have read the work, both in the original, and in the translation. By each repetition our minds have been more and more thoroughly convinced of the complete atheism of the joo-keaou. Many of their writings, like the sacred edict, abound with excellent precepts and remarks, and afford satisfactory proof of the fact that, "that which may be known of God is manifest in them," "so that they are without excuse." But although the eternal power and Godhead are "clearly seen," and "these [disciples of the sage], having not the law, are a law unto

themselves," yet what is the result of all this light upon these polite and amiable sons of Han? It is precisely the same, we think, that it was on the minds of the learned and polished Romans; who "professing themselves to be wise, became fools, and changed the truth of God into a lie, and worshipped and served the creature more than the Creator."

It was "for this cause" that they were given up to vile affections: "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." All this was true of the Romans, and so it is of the inhabitants of this empire. The Chinese "are without God;" and in their belief, "that undiscovered country, from whose bourn no traveller returns," does not exist. Even Confucius seems to have had no just idea of the being and attributes of the High and Lofty One; or any adequate conception of the immortality of the soul, and of man's future state in a world to come. Heaven and Earth, were the greatest existences he acknowledged; and even these might be worshipped only by sovereigns; for the people could not, without "presumptuous assumption," attempt the worship of these powers.

#### INTERCOURSE OF THE CHINESE WITH FOREIGN NATIONS.

FTER the passage round the cape of Good Hope was discovered, the Portuguese were the first of the western nations, who found their way to the shores of China. They were soon followed by the Datch, the French, the Spanish, the Danes and the Swedes, the English, and last by the Americans. Concerning the intercourse of the Arabians, the Egyptians, and the Romans (so far as any such intercourse ever existed) with "the celestial empire," it is not very likely that much information will ever be obtained. Not so, however, in regard to the nations above named. That history of their intercourse with the Chinese, ought not, and we think it will not be forgotten. That intercourse has, from its very commencement, presented some very remarkable features, which, could they be faithfully portrayed, would afford much valuable instruction. The "Contribution to an historical sketch of the Portuguese settlements in China," which has recently been published, is a good specimen of what may be done. That unostentatious little book, though designed by its author for only a few "friends and acquaintances," contains a great variety of historical matter, some of which we propose soon to transfer to the pages of the Repository.

As an introduction to a review of that work, we will here present in chronological order, a few facts, which we have collected from various sources, and which serve in some measure to show what intercourse the Chinese have had with other nations, in former times. We cannot vouch for the accuracy of the dates; if they are not correct in some instances, they are probably near the truth; and the facts, though found in foreign books, are most of them, as the reader will perceive, translations from Chinese authors.

In the time of Hwang-te, (B. c. 2100) a foreigner came from the south riding on a white stag. Subsequently islanders brought as tribute, flowered garments. And from the east, the Yuĕ-gow, (1700.) whose hair was cut short, and whose bodies were decorated, brought cases made of fish-skins, sharpswords, and shields. It was about this time that the Chinese "conquered the land of demons" on the north.

During the Chow dynasty, (1000) the Chinese had intercourse with eight barbarous nations of Teënchuh (India). In the time of the western Han dynasty, (200) persons came from Cantoo, Loohwang-che, and other nations in the south. The nearest was about ten days' journey, and the most remote about five months. Their territories were large and very populous, and they possessed many rare commodities. The emperor Woo-te (121) sent able embassadors to the different mercantile countries, where they obtained bright pearls, gems and curious stones, yellow gold, and various other commodities. They were well entertained wherever they went. And from that time the above named articles continued to flow into China. The Japanese are said to have sent tribute to China about this time. Ma-yuen (100) erected brass stakes to prevent the ingress of southern and western foreigners.

In the time of Hwan-te, (A. D. 176) Teënchuh, and Ta-tsin (India and Egypt or Arabia), and other nations came by the southern sea with tribute; and from this time trade with foreigners was carried on at Canton. During the Suy dynasty, (600) embassadors were sent to the surrounding nations.

Frequent embassies were sent from Japan to China, and rice versa; and in one instance when an embassy was sent from China, it is said, that the embassador and king wrangled about ceremonies, which led to the embassador's return, without having communicated the orders of his court.

The island of Hainan was first occupied by the order of the second emperor of the Tang dynasty. (A. D. 654). A regular market was first opened at Canton, (700) and an officer was appointed to

receive a part of the profits for government. The largest ships that came were called "single masted ships," and contained 200,000 catties. The second size were called "cow-headed ships," and were about one third as large as the others.—The emperor required them to bring camphor, and other fragrant substances. A tootuk attempted, by mistake, to seize some goods belonging to a foreign vessel, and the captain in a rage killed him. Trading vessels began to introduce extraordinary and rare manufactures.

The chief officer in command at Canton, (795) wrote to court, stating, that the trading vessels had all deserted the port, and had repaired to Cochinchina; and he added, that he wished to send a sort of consul thither. Some of the ministers were in favor of the measure; but the imperial will was determined in opposition to it, by the opinion of one who argued to this effect ;- "Multitudes of trading vessels have heretofore flocked to Canton; if they have all at once deserted it and repaired to Cochinchina, it must have been either from extortions being insupportable, or from some failure in affording proper inducements. When a gem spoils in the case, who is to blame but the keeper of it? If the pearl be fled to other regions, how is it to be propelled back again? The Shoo King says, "Do not prize too much strange commodities, and persons will come from remote parts." The Cochin chinese made war upon Canton (879) by land; and a public spirited man obtained celebrity for building large vessels to bring grain from Fuhkeën.

The officer appointed to remain at Canton (A. D. 1200) (as a commissioner of customs), first exacted two candareens duty—(but on what amount of goods it does not appear). Foreigners resident at Canton, received from the Chinese, metals, silks, &c., and in return they gave rhinoceros' horns elephant's teeth, coral, pearls, gems, crystals, foreign cloth, pepper, red wood, and drugs. A board of revenue was established at the capital; foreigners were ordered to bring their goods to Canton, and no commerce was allowed, but what was carried on by government capital. Afterwards all kinds of merchandize, except curious gems, were allowed to be sold in the market; and a tenth of the value required as duty, which amounted to several times ten thousand taels, and was distributed for the support of district magistrates. Foreign commerce was interrupted for a time; (1292) but afterwards, "regularly restored."

The first emperor of the Yuen dynasty (1300) sent a trusty embassador to cultivate an amicable intercourse with Japan. In his letter he said,—"The sages considered the whole world as one family, but if all the members have not a friendly intercourse, how can it be said that the principle of one family is maintained." The king of Corea sent an

envoy with the Chinese embassabor, but they returned without effecting a landing. The same emperor and his successor sent ten different times, to Japan. The second, third, fourth, and fifth times simple envoys were sent; the sixth, seventh, eighth and ninth, military expeditions were dispatched, which were intended to conquer Japan; all these were unsuccessful. The last that was sent was a priest of Budha; but he never reached his destination.

About this time, there was an inferior officer at Canton, who observing the large number of vessel that came thither, could not restrain his avarice; he made a statement to his superiors and complained that good and bad goods were blended together, and begged that for the time to come they might be separated. There was failure in the amount of duties one year, and an investigation was instituted, and a stop put to the evil.

The provinces of Chekeang, Fuhkeen, and Kwangtung, were appointed for the reception of foreign ships; and an additional officer was appointed at Tseuenchow (Chinchow). The foreign merchants wished to go to other ports. By giving a bond that they had no prohibited articles, they were allowed to do so, and arms were given them for their defence. Not long after these regulations were adopted, an edict was published, stating that foreigners offered many useless things for sale; naming the articles that might be bought with money and adding, that if foreigners should be defrauded, the Chinese would be punished. The foreign trade was stopped at Canton (A. D. 1356), but opened again the next year.

Early in the Ming dynasty (1370) an embassador was sent to Japan, who having, after much difficulty, gained access to the king, spake thus—"I am not an envoy from the Mungkoo Tartars, but from the sacred son of heaven, the holy and divine emperor; if you choose to rebel against him, and disbelieve me, you may first kill me to prevent the subsequent calamity that will overtake you; but the army of my sovereign is heaven's army, of which there is not one man, but is able to withstand a hundred enemies; the ships of my sovereign are able singly to fight a hundred Mungkoo armed vessels. Where the decree of heaven is, what human power is there that can oppose it?"—After this speech the king treated him kindly.

Hungwoo sent a priest of Budha to deliver an edict to the Japanese; the object of which was, "to command the nation to venerate Budha." The priest received very full instructions from the emperor, as to the subjects on which he should insist, the first was the ancient royal law of "universal and equal benevolence to all, whether remote or near at hand." This priest was a man in high reputation, and is said to have fulfilled his task with intrepidity and success.

It was decreed by the Chinese, (A. D. 1400) that foreign nations should bring tribute every three years. The regulations at Canton were made extremely strict. One hundred and twenty houses were built for the accommodation of foreigners. Ships bringing tribute were required to land their goods, and to wait till the harvest was over.—An embassador was sent to Japan (1420) to purchase rarities; he sailed from Ningpo. At first the Japaneses treated him with civility, but afterwards very rudely, and he was obliged to flee for safety; which he was enabled to effect by means of a woman, who piloted him out to sea, and he returned unhurt. Subsequently other embassies were sent; chiefly with a view to remonstrate against the conduct of the Japanese pirates who infested the coast of China.

About the Middle of the Ming dynasty, (1550) the Portuguese borrowed the use of Haou-king-gaou (Macao), which is situated in the midst of dashing waves, where immense fish rise up and plunge again into the deep; the clouds hover over it, and the prospect is really beautiful. They passed over the ocean myriads of miles in a wonderful manner, and small and great ranged themselves under the renova-

ting influence of the glorious sun of the celestial empire.

During the reign of Chingtih, foreigners from the west called Fă-lan-ke (the French), who said they had tribute, abruptly entered the Bogue, and by their tremendously loud guns shook the place far and near. This was reported at court, and an order returned, to drive them away immediately, and stop the trade. At about this time also, the Hollanders (Ho-lan-kwō jin), who in ancient times inhabited a wild territory, and had no intercourse with China, came to Macao in two or three large ships. Their clothes and their hair were red; their bodies tall; they had blue eyes, sunk deep in the head. Their feet were one cubit and two tenths long; and they frightened the people by their strange appearance. They brought tribute."

In a similar manner the character of the other nations, that have visited China, is described; but a more authentic record is needed. [For the above, see the Indo-Chinese Gleaner, Morrison's View of China,

and Notices of China ].

## REPORT OF THE CHINA MISSIONS OF THE PRESBYTERIAN CHURCH OF ENGLAND FOR 1877.

THE past year will be memorable in the history of mission work in China as the year of the Shanghai Conference. One hundred and twenty missionaries from the various districts of the Empire, of whom forty were ladies, assembled for mutual conference on the results of past labour, the various modes of mission work, and the possibility of

so laying out the lines of future action as to obviate any waste of power. The Conference was attended with much blessing. It was a source of great encouragement to its members, and of undoubted stimulus to the whole mission body throughout China. Our own mission was fully represented at the Conference, Dr. Douglas being chosen as one of its two Presidents, and four papers from as many of our missionaries being read before the meetings.

But the past year will for various reasons be still more memorable in the history of our own Mission.

1. Our brother "greatly beloved," Dr. Carstairs Douglas, on the 26th July, 1877, shortly after his return from the Conference, received the Master's summons, "Come up hither," and after twelve hours illness from cholera, rested from his earthly labours. For twenty-two years Dr. Douglas had laboured for China. When he arrived on the field in 1855, he found the one station of Pechuia with its handful of members representing the mission work of our Church. When he died he left the Mission with twenty-four native congregations, having not less than 640 communicants and about an equal number of adherents. In a paper which few in the Church may have the privilege of reading, his fellow-labourer, Mr. Maegregor, has briefly sketched the leading features of Dr. Douglas's peculiar power as a missionary to the Chinese. We give one or two brief passages:—

In pastoral and evangelistic work our brother was equally at home. While occupied in visiting the out-stations connected with the Mission, preaching, teaching, and examining candidates for baptism, he was ever on the outlook for opportunities of preaching the Gospel to the heathen. By the wayside while he travelled, in a boat with fellow-passengers, or passing through a town or village, wherever an audience could be found, he was ready to avail himself of the opportunity. To "sow beside all waters" was with him not simply a felt duty, but still more uncontrollable impulse. How diligently he laboured in instructing the native congregations, how their spiritual condition and the trials to which they were exposed weighed upon his mind, those who were much with him would realise, and only He to whose footstool he ever carried their case can fully know.

Another department of mission work in which Dr. Douglas took great pleasure was the training of native eigents. In the system of united classes with the students of the English Presbyterian Mission and those of the American Mission he undertook training in music, and latterly also an exceptical class. But this was only a small part of the work he did among the students. When in Amoy he was every day out and in among them in our training institution, and in particular, he made a point of regularly taking evening worship with them.

A part of this worship consisted in carefully reading the Old Testament in course, a work for which he was especially fitted by his accurate knowledge of the Chinese written language and his intimate acquaintance with the text of Scripture both in Chinese and in the original tongues.

He has left in connection with the Mission a training institution, and 23 native preachers in active employment.

Those who have as students and preachers been specially connected with him keenly feel his loss. Many have bitterly sorrowed for him with tears.

Most of the time he could spare from direct mission work was given to the preparation of his Dictionary of the Amoy Vernacular. No one can examine it without seeing it to be a work involving an immense amount of toil. For fourteen years he continued to collect, revise, and correct materials for it. But he never allowed it to interfere with his active mission work. Day after day, hours that ought to have been given to sleep or relaxation were devoted to it. While journeying in the mission boat it was his constant companion. From every source materials were looked for. Wherever he went his note-book was in his pocket ready to receive any new expression, and each expression thus obtained was afterwards submitted to three or four native teachers, and to mission preachers from different localities, to ascertain with accuracy its variations of meaning, and the extent of country over which it was current. As a vocabulary of the language spoken in the Chang-chew and Chin-chew prefectures, little can ever be added to it.

Nothing could more beautifully illustrate the intensity of his devotion to the Chinese than one of the touching scenes of his dying moments:—

One of the native pastors having called, he did not at first observe him, his eyes apparently having become dim; but, being told he was present, he in broken sentences addressed him (in Chinese)—"Ah! Iap Sian-seng... be always ready... for the Lord's will... here we may be of use in the Church... to be with the Lord is far better." The eagerness with which amid much weakness these words were spoken was very remarkable. It seemed to give him joy that he was able with his dying breath to witness a good confession to a brother-presbyter of the Chinese Church—that Church, to the edification of which, his life had been given.

2. Whilst mourning the loss of Dr. Douglas, the Church is called to rejoice in one very delightful fruit of his own and his colleagues' prolonged labours. Dr. Douglas lived to see the ordination of the first native pastor over a native self-supporting congregation. The ordination of the Rev. Tan-Leng over the congregation at Pechuia,

marks an epoch in history of the Mission. One deeply cherished desire of the Church has been to see the beginnings of a native pastorate in association with such congregational growth and energy as would permit of self-support. In the loving-kindness of God that desire has at length been gratified, and the example of Pechuia exists as a healthy stimulus to all other congregations of the Mission. It is now twenty-four years since the first little company of converts was gathered in at Pechuia, and the definite local work of the Mission commenced. It is a fitting seal on the reality of the work then begun, that of the seventy native congregations founded by the Mission of our Church since 1854, the Pechuia Church is the first to perfect its organisation by a ministerial settlement. And it is also fitting that the pastor called to preside over this Church is himself a fruit of the spiritual work in Bay-pay, one of the group of Churches of which Pechuia is the centre.

It is impossible here, however desirable, to set forth all that is implied in the settlement at Pechuia. From one side it reminds us of the long years during which, and often with tears, our missionary brethren have laboured to cultivate and deepen the spiritual life of of this their first native congregation. From another point of view, it speaks of the persevering efforts put forth by the Amoy labourers to secure a collegiate training for their young men, such as would made them capable of worthily exercising the pastorate; and from yet a third point of view, it tells of the quiet growth of Presbyterian organisation, which made the call of the new pastor a matter not only of due order, but of deepest interest to all the Churches represented in the Amoy Presbytery.

The Church will appreciate the earnest request of Mr. Macgregor that the Rev. Tan-Leng and his work should secure a place in the prayers of the Church is this country.

3. A step forward has been taken during the last year by the establishment of a Hak-ka Mission. The progress of the Mission westwards from Swatow has now for some years led our brethren there into unavoidable connection with a people, the Hak-kas, speaking a different dialect from that in use by the Hok-los of the T'ie-chew prefecture. At Ho-po, the first station amongst this Hak-ka people, and which lies at a distance of eighty miles W. from Swatow, it was possible by the use of the Hok-lo dialect to do some direct work, Ho-po lying near enough to the Hok-lo border to have made its people pretty familiar with that dialect. But, in the providence of God, the work has gone on extending, and at four of the six Hak-ka stations which now exist in connection with the Mission, a Hak-ka student or helper is required to accompany the missionaries and act as interpreter. The

most westerly of our Hak-ka stations is still a two days' journey over the hills from the nearest Hak-ka station of the Basel Missions, and at the urgent and oft-repeated request of the brethren at Swatow, it has been judged best to meet the difficulty by the establishment of a Hak-ka Mission, with, of course, labourers set apart for this special language. The first messenger of the Church to this people in the high-lands of the Canton province has been sent forth in the person of Mr. John Rutherfurd, and it is earnestly desired to strengthen his hands as soon as a colleague can be found.

- 4. Another step in the direction of extending our Mission agency, and one which, it is fondly hoped, may be for blessing to many of the women of China, is the appointment of Miss Ricketts, of Brighton, to labour at Swatow, and specially with a view to the training of Biblewomen for work amongst their countrywomen. There is an open door for such an agency, but the Christian women who might be utilised for such work require both training and overlooking, and this is work on which the ordinary missionary cannot enter, and which the ladies of the Mission cannot give to the extent that is required. The ladies at Swatow have zealously thrown themselves, as is well known, into work in behalf of their native sisters, and they, as well as the brethren at that centre, plead that the large and promising field which is open to this agency should not be neglected. It is the unequivocal testimony of neighbouring missions in China, that the employment of female agents thus trained has given them more success among the women than before, and that such converts when received are found to be both better instructed and more spiritually minded. has put it in the heart of Miss Ricketts to yield herself to this work, and the Church has reason to thank God for such another example as Miss Ricketts affords of the constraining power of Christ's love to make any sacrifice welcome rather than that His desire should be unfulfilled.
- 5. During the past year 200 adults have been baptised, and on the roll of Church membership in connection with our three mission centres there are now 2117 souls. Surely we have cause to give praise, and to set forward with new hope and zeal. We append some remarks on the leading features of the year at the various centres.

#### AMOY

The death of Dr. Douglas could not but throw a largely increased amount of labour as well as weight of responsibility on his colleagues, Messrs. Macgregor and Gordon, and we would devoutly acknowledge the goodness of God in sustaining them in such health and strength as has enabled them, with the help of the native pastor, to overtake the whole work of their great field. Their burden and anxie tyhave

been in a good measure relieved by the return of Mr. Swanson, who hastened to rejoin them on receiving the affecting tidings, as also by the arrival of a fresh labourer, Mr. Henry Thompson, who with his wife reached Amoy in the beginning of December last. The Committee cannot but feel, however, that the very prosperity of the work at Amoy makes it incumbent that the hands of the brethren there should be still further strengthened. Weakness in the mission staff now would simply be the loss of much of the adventage which past years of anxious labour have secured for the healthy development of the native work. As a Church we are praying and labouring towards a native Chinese Church, and the ordination at Pechuia is an event which enables us to glance forward into the far greater results of a similar character in the, probably, not remote future, but which should also warn us to make sure that we do not slacken our hold of present opportunities.

The brethren report the baptism, in 1877, of 59 adults and of 10 children. The present membership of the Church in this district, including children, is very nearly 900. Considering that cholera was so prevalent within the area of the Amoy Mission, it is remarkable that the deaths amongst the membership (9) were less in proportion than either at Swatow (9) or Formosa (19), where no such epidemic prevailed. The settlement of the long-standing difficulty at Chin-Chew will be hailed with thankfulness. It was a deliberate attempt on the part of the Chin-chew magistracy to put a check on the progress of the Mission in that great city. The struggle has lasted three years, and though the Mission has not acquired the premises it had bargained for, it has, undoubtedly, thanks to God's blessing on the patient tenacity of the Amoy missionaries, secured a public recognition of its just rights, and in the long run a more advantageous settlement that the original purchased would have been—

The situation is certainly better. Our chapel is situated in the best street in Chin-chew, in the very centre of a city of 300,000 souls; and in the frontage we have secured, we will be able to have a preaching hall right in the street, where an audience can be got at any time.

The value of the native pastor's assistance is rated very highly by the missionaries—

Tan-Leng continues carnestly to give himself to the work of the Ministry both in his own congregation and neighbourhood, and in assisting us in visiting distant congregations. We have availed ourselves of his assistance in visiting these congregations, partly because in our short-handed condition we have ourselves been unable to overtake them as frequently as seemed desirable, and partly because we think it well that he should in various localities appear discharging the duties

of the pastoral office just as we do. The more the Native Church comes to the front, the less violent will be the antagonism to Christian to the comes to the front, the less violent will be the antagonism to Christian to the company of the compan

tianity as something foreign.

The Training College was re-opened last September with 14 students, a larger number than ever before. One of the former students, Thian-khe, who enjoys the confidence of the missionaries, has taken Tan-Leng's place as resident tutor. It need searcely be said that on the results of the vigorous and systematic and prolonged training at the College much of our hopes concerning the future of the Native Church depends. At the Shanghai Conference considerable interest was expressed in the character and work of the Amoy Churches, and in the system of training pursued there. A paper on the latter subject, from the pen of Mr. Macgregor, was read before the Conference. One result of the initiation eight years ago of a system of regular examinations before a Board of Examiners, consisting of our own and the Missionaries of the Reformed Dutch Church along with the native pastors, has been a steady advance in the demands made upon the students. In their four years curriculum there are no less than six examinations of increasing degress of severity, all of which must have been satisfactorily passed before the student can be recommended to his eccelesiastical superiors to be taken on trial for license. various examinations permit of all the Books of Scripture being traversed, and include in their reach Theology, Church History, Preaching, and such secular subjects as Geography, Geometry, Algebra and Astronomy.

It is a noteworthy sign of cordial and harmonious co-operation in missionary effort at Amoy, that the Board of Examiners this year includes the missionaries of the London Missionary Society, the same rules applying to the students and helpers of all three societies, and securing to the students of each mission the benefit of the teaching power in all.

That progress is being made in the matter of native contributions to the support of the Gospel is sufficiently evidenced in the settlement at Pechuia, which includes the support by the congregation of their own pastor. The Report last May to the Presbytery of Amoy brought out the same fact—

Six new places of worship were opened during the year, making in all forty Chapels now connected with the Presbytery. Four additional schools were added to our list during the year. The amount contributed by the Native Church last year was 1923 dollars, compared with 1700 dollars, the year before.

The Girls' Boarding School for Children of Converts is now in full operation under the superintendence of Mrs. Macgregor and Mrs. Gordon. A worthy woman presides as matron, and a capable female teacher, educated in one of the American schools at Amoy, conducts the instruction. Eighteen girls are enjoying the benefits of the school.

## SWATOW.

The energies of the brethren at Swatow have, during the past year, been taxed to the utmost. Whilst Dr. Gauld has been as fully occupied as ever in seeking faithfully to utilise the remarkable opportunities which his Hospital sets before him, Mr. Mackenzie and Mr. Gibson have been unwearied in traversing the whole wide field covered by their their tweny-two stations, watching over the Churches, taking advantage of evangelistic opportunities, and in Swatow itself directing and assisting in the training of the students and in the superintendence of the Boys' Boarding school. They report with much thankfulness a larger ingathering of souls in 1877 than has taken place in any one year since the commencement of the Swatow Mission in 1858. Mr. Mackenzie writes—

"As we remember the year that is gone, we would again bless the Lord, who still continues to crown us with loving-kindness and tender mercy. The number of adults baptised in 1877 was 82, the largest increase that has ever been attained in one year. Fifteen infants were baptised, and that too is a larger number of children than have been received in any previous year. When preaching at the stations, we often lay much stress on family religion, a subject in regard to which newly received converts are generally found to have very crude and inadequate ideas. The number of whole families within the pale of the Church is slowly increasing, though as yet they are few and scattered. Few things give us more delight than to see a family all whose members have one by one been brought from the dreary wilds of heathenism into the fold of the Good Shepherd. Some such we have seen, and we thank God for them."

The ingathering of 1877 does not, however, represent an equal measure of spiritual life over all the stations—

"Of the 82 adults baptised, by far the larger proportion was received at Sin-hü, Mi-ow and Kih-yang, (three of the Hok-lo stations to the West of Swatow). At some of the other stations there has for some time been much coldness and few signs of growth, while at others, again, there has been manifest decline. But we do not cease to hope, even for these, that days of revival will yet, in the "set time," come. We would earnestly ask the prayers of the Church that has sent us forth on behalf of the stations referred to.

Five new stations have been opened during the year; three amongst the Hok-los, or people who speak the Swatow dialect, and two amongst the Hak-kas. Of the former, one, Chiah-na, is in the

N.E., whilst the other two, Tao-ua and Kong-pheng, are in the extreme S. W. of the Swatow field. The three stations are important centres for work, being in large market towns. The two new Hak-ka stations are Chie-son and Lo-khoi, both lying a little to the West of the road connecting Hopo and Ho-tshan. At four of these recently-occupied stations no persons have as yet been received to membership."

The opening of these various stations has necessitated the prema-

ture employment of a limited number of the students-

"Last year we sent out three of our students to take charge of stations. We would gladly have kept these men at studies here for a longer time, had the exigencies of the work admitted of this, but it could not be. As they were the oldest three of our students, we were the less reluctant to try them as assistants, and I am glad to report that we are on the whole encouraged by the trial. The men seem to be really interested in their work, and, so far as we can judge, there is a spiritual savour about them which makes us hopeful that they will grow in usefulness as they grow in knowledge and experience. We intend shortly to send out another student, a lad who has now been with us for more than three years. He is the youngest we have tried in this work, and we are not without anxiety about him; but we hope much from the grace of God working in and by him. I would earnestly ask special prayer for these four men, and for all our assistants and students.

Every two months the assistants or preachers come in from the various stations to Swatow, to spend several days with the missionaries. They are formed into a class with the students, and carefully examined and instructed in portions of the Old and New Testaments previously prescribed. On these occasions they also read the sermons prepared by them on texts chosen by the Mission staff, and have them criticised. There is satisfactory evidence of interest in this exercise, and also of improvement."

The subject of increased "giving" on the part of the Native

Church is thus remarked upon-

"A year ago we recommended all the congregations to adopt the plan of the weekly offering, urging the members to make conscience of giving of their means regularly every Sabbath. This plan has been acted upon with encouraging results. Formerly we had tried monthly contributions, special collections on Communion Sabbath, &c., but found that many gave very irregularly, and that the habit of putting off the payment of what they had subscribed was acting injuriously in various ways. We therefore resolved to try the weekly plan, and are hopeful that as the members see for themselves its advantages, they will act on it year by year more liberally. It is up-hill work,

this getting of the Chinese to give heartily to the Lord, but a beginning is being made, and we are glad to be able to report some progress. All the current expenses of the stations are more than defrayed by the contributions of the the Native Church, and this is a decided step in advance. Moreover, a sum of about 150 dollars has been paid by the native Christians as school fees for the boys and girls now under our care in Swatow. Next year we propose to raise the fees, and are hopeful that the Church will, with profit, bear this proposal.

A considerable number of the patients in Dr. Gauld's Hospital applied for baptism during the past year, and though only three were baptised, there is good reason to hope that others who returned to their homes unbaptised were quite convinced of the folly of idolatry and had become sincere worshippers of God. Fruit may be found, it may be years hence, from the Word preached from day to day to the patients. Though the hospital work is the great work of the medical missionary, it is pleasant to note other results which show the very high esteem in which the Doctor and his labours are held by the Chinese. By the favour of the leading mandarin of the district, whose life Dr. Gauld was instrumental in saving some years ago, a very favourable site was obtained for the new hospital. The Chinese merchants who have purchased the old hospital, readily and most courteously conceded the privilege of keeping on the old premises until the new are quite ready for use. Upwards of 1400 dollars have been given by the foreign and Chinese merchants of Swatow to assist in building the new hospital. This, with the price obtained for the old building, and some former contributions husbanded for the purpose, will amply suffice for the building of a comfortable hospital for a hundred patients, at the cost of only £100 to the Committee. A separate Hospital for Lepers is also being erected without charge to the Committee, to accommodate twenty patients.

The ladies at Swatow continue to give their zealous and most valued assistance in the superintendence of the Girls' Boarding School and in the direction of the two Bible-women both of which agencies are doing effective work. It is fully expected that the appointment of a lady missionary, whose strength will be expended almost wholly in the training of Bible-women, will give an immense impetus to this kind of work. The appointment is one which will exceedingly cheer our sisters who have the welfare of the Chinese women so deeply at heart."

Both the Boys' and Girls' Boarding Schools are in satisfactory operation, and promise excellent results. There are 33 boys boarded, and 4 day scholars. Sixteen girls are boarded in the Girls' School.

Of the Hak-ka Mission the Report has already spoken. Suffice

it here to say, the Rev. John Rutherfurd, B.D., our first missionary specially set apart for labour amongst this people, arrived at Swatow in December last, and is now vigorously prosecuting the study of the Hak-ka language.

The Church will enter heartily into the spirit of Mr. Mackenzie's own view of the year's work—

"In looking back on the past year, we feel that in some respects decided progress has been made. New ground has been broken, and the boundaries of our occupied territory extended by the opening of new stations. Of course the field is as yet but very slightly occupied, for what are our twenty or more stations, and seven or eight hundred Christians, in regions where there are hundreds of towns and villages, with several millions of a population still in the darkness of heathenism? We are working at high pressure to overtake what we have already taken in hand, and are at times much exercised by the thought that we overtake it but very imperfectly indeed, and that much of what we would fain do must be left undone. But work on in hope with good heart, for the Lord is on our side, and this work is His and cannot fail. Brethren, pray for us."

#### FORMOSA.

The union of the two branches of the Formosa Mission has, after twelve month's practical experience of its working, fully confirmed the anticipations of the Mission staff that it would prove the best arrangement for securing at once the training of students, the visitation of the Churches, and a due amount of attention to the evangelistic portion of the work.

The adult membership for this year shows an increase of 59 persons received by baptism; thirty children have also been admitted, so that now the entire membership in the Formosa Mission stands exactly at 1200. With regard to the 81 reported as being at present under suspension, Mr. Campbell, to whom, unless otherwise noted, we are indebted for the following quotations, remarks—

(1) That, while the subject is no doubt a difficult one, we are not sure but that it would have been better had we oftener resorted to the very mournful and serious duty of excommunicating the more impenitent of those under suspension.

(2) That the Communion Rolls, having recently undergone a somewhat careful revision, were found to contain about thirty names, carried forward from year to year, which, in all probability, will be omitted from the new Roll books now in course of preparation.

During the past year only eleven cases of discipline occurred over the whole Church, and the hearts of the brethren were gladdend to restore an equal number to the privileges of full communion. A decided advance in knowledge and general Christian character have been observed in nearly all those who have been admitted to the Church by baptism throughout the year.

The number of the Churches is the same as last year, twenty-six. From this time, however, that at Lai-sia, the most northern of our stations, must pass from the list.

The brethren there feel it quite impossible to hold their ground against the persistent attacks of the neighbouring savages. A strong armed guard must always be at hand; villagers have several times been pounced upon in the day-time, and it was feared that the whole settlement might be surrounded any night. Some of the families have arranged to go to Po-sia, but the greater number will be able to find a home among their brethren at Toa-sia (12 miles S.), thus strengthening the little Churches there, and obviating the need of building another chapel in what must have been a very thinly populated and somewhat inaccessible part of the country. Lai-sia was first visited in the autumn of 1871, when among its simple minded-people Dr. Maxwell and Mr. Ritchie were privileged to commence a work which has been undoubtedly owned of God. But a few years have wrought many changes about the place, and as we glance over the Communion Roll of 64 names, and our eye lights here and there on the ominous entry "killed by savages," we turn away with a sorrowful heart, and with a fervent hope that our poor tried brethren may have better days in store for them elsewhere.

The relinquishment of Lai-sia gives a geographical completeness to the Formosa Mission, and makes the Tai-kah mountain torrent, which is the South boundary of the Tam-sui region, and on the North bank of which the Lai-sia villages lie, the natural limit between our own and the Canadian Mission.

Of the twenty-five Churches remaining after Lai-sia is given up, three are in large walled cities, five are in crowded market towns, seven are in good-sized villages, and ten (some of which are the largest of all in point of numbers, gathering their members from the surrounding country) are in small country hamlets. Eleven lie within a radius of one day's journey from Tai-wan-foo, nine within two day's journey, while four day's good travelling can bring us to any of the Churches in the Chang-hoa district. Twelve of the Churches are amongst the Chinese, twelve amongst the Pe-po and Sek Hoan, whilst Lamgan has an almost exclusively Hak-ka population. An aboriginal element of about twenty-five per cent, exists in the Chinese congregations of A-li-kang, Taw-kun-eng and Ka-lah-paw.

The changes amongst the Office-bearers have been fewer than in previous years. Elder Chim-hô at A-li-kang was deposed for med-

dling with Yamen affairs. One deacon at Tai-wan-foo resigned, partly on account of ill health. Two office-bearers died in the course of the year.

It is a matter of great comfort and gratitude for us to think that, amid frequent losses and failures, there are still several men, both in the eldership and deaconship, whose humble piety and active usefulness would be an ornament to any Christian Church, men on whom the passing years are making no change except in the right direction. The appointment of additional elders and deacons with some instruction in the duties of their office will probably receive a considerable amount of attention in the coming year.

We are glad to note the increase of native contributions in Formosa towards the support of the Gospel. To Mr. David Smith is committed, at present, the special charge of this matter of native giving, and he writes:—

"Believing that the money part of godliness is at least as important as any other part of it, I have been doing all in my power this year to establish systematic giving and account-keeping. I have provided each Church with a regular account-book, on the first page of which are written all necessary rules which, by God's help, I mean to see carried out to the letter."

The *Preachers* are reported to have all been fairly diligent in their work during the past year. They are beset with not a few difficulties and temptations, but considering their opportunities have done well, and give promise of further advance.

The Students are increasing in numbers, and their progress is encouraging:—

"We have now the names of ten well-behaved, intelligent, and promising young men on our list; two preachers from the nearest Churches study with them from the Monday afternoons till Friday. One lad (the son of well-to-do parents) who has long been coming about the Hospital, is a voluntary student, and we have just decided to call another lad, who received baptism last summer at Lam-gan. Four examinations have been held with them during the past year, short weekly lectures on Hebrews have been given, they are now receiving a thorough grounding in arithmetic, and at morning and evening worship they have been instructed daily in the meaning of the With four ordained missionaries in the field, we of course look forward with much hopefulness to this part of the work. Our Tutor entirely coincides with any arrangements which are made, and throughout the year has rendered very substantial service both in the class-room and at the Sabbath and weekly meetings of the brethren in Tai-wan-foo.

Eight Schools for elementary education, rendered necessary by the special circumstances of the stations, are now in operation, there being a good return from whatever efforts have been made in this direction. Only one of the teachers is a baptised Christian, though four of the others regularly attend the Sabbath services, and the remainder show a good deal of respect for the doctrine and those who sincerely practise it.

The two Colporteurs, provided by the Scottish National Bible Society, and their work, deserve a few words, and especially the work of Pa, the senior colporteur. This has been carried on in all kinds of weather, among all sorts of people, and in every important part of the extensive field of the Formosan Mission.

He has recently returned from a long journey (to the Eastern side of the Island). He found that the civilised aborigines there had heard of the Gospel through friends on this Western side, that for the most part they live in scattered little mountain hamlets, that they are much fewer than some of our Pe-po Hoan friends at first led us to believe, and that the general belief and hope among them seemed to be the foreign missionary's ability to protect them from the savages on the one hand, and from the oppression of the Chinese settlers on the other. Meanwhile, at least, there is nothing to justify our attempting fresh ground in a region so remote and difficult of access as that from which Pa has just returned. His work will, therefore, continue to be among the crowded towns and villages from Tai-kah in the north, to Long-kiau in the south, a stretch of country nearly 200 miles in length.

Special efforts are being made in Tai-wan foo itself to bring home the Gospel to the multitudes of that large city. The presence of the students and their tutor, and generally of one and sometimes two of the missionaries, in the city permits of this being done systematically.

Our plan has been to divide our forces into two little bands after the second service in the chapel, supply ourselves liberally with tracts, pamphlets, and small books; then go, the one party away down towards the west gate, along Lantern Street, to the front of a huge temple in this neighbourhood, on the steps of which we are freely allowed to take up our stand. Meanwhile, the other party has gone off in the opposite direction, first across a busy market place, where are seen fish-stands, fruit-stands, here the kit of a travelling brazier, there of a cobbler, hot steaming cans of unsavoury broth, perhaps two or three gambling tables, and I don't know what else besides, all looked after by a class of men who, whatever their faults may be, are neither sloths nor fools in the matter of buying and selling; and so on to a place where several crossways meet, and an audience can always be secured. We believe much good has resulted from the meetings thus held, and Mr. Barclay and Liong-lo have been appointed a Committee

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to look for suitable premises, with the view of opening a second place of worship in Tai-wan-foo.

The Medical work of the Mission has been carried on throughout the year by Dr. Dickson with increasing interest, and the services at the Hospital have been conducted with fair regularity twice a week by one of the ordained missionraies. The Dispenser has shown a large amount of true sympathy with the people, whether in attending to their bodily wants, or in telling them of the things that belong to their peace."

The time had arrived, however, when Dr. Dickson was entitled to seek some rest during a furlough at home, and he left China in the beginning of January last, accompanied by Mrs. Dickson, carrying with him the affection and respect of all the brethren, not only for his own but for his work's sake. To the great regret of the Committee, Dr. Dickson has intimated his withdrawal from the Mission, as it is not his intention to return to Formosa. He will, we are sure, be greatly missed, and there is an urgent need for the speedy appointment of a successor. The Hospital must meantime remain closed, and the name of the Dispenser has for the present been placed upon the list of preachers, there being no room for his dispensing duties in the absence of a medical man.

We close the Report of another year's work of our China Mission in the words of one of our missionaries with regard to his own centre:—

The whole record for 1877 contains some things to humble us, much to encourage, and perhaps far more to fill our hearts with hopefulness, with gratitude and praise to the God of all grace. A better opportunity than ever is now set before us, and we would begin another year distrustful of ourselves but with humble confidence in His promises. "For the Lord is good; His mercy is everlasting, and His truth endureth to all generation."

HUGH M. MATHESON,

Convener.

	Communicants, 31st Dec. 1876.	Adults baptised during 1877.	Admitted to Com- munion, having been baptised in infancy.	Received by Certificate.	Restored to	Suspended in 1877.	Died.	Gone elsewhere.	Communicants, 31st Dec., 1877.	Children baptised in 1877.	Total baptised Children.	Members now undersuspension.
Amoy	600	59	0	3	0	12	9	6	635	10	249	57
Swatow	463	82	. 0	2	0	5	9	1	532	15	146	52
Formosa	911	59	0	0	11	11	19	1	950	30	169	81
	1974	200	0	5	11	28	37	8	2117	55	564	190

### A CHRISTIAN MOVEMENT IN THE PROVINCE OF SHANTUNG.

BY REV. J. EDKINS D.D.

FIVE years ago, a Christian of the London Missionary Society residing at Yung-ts'ing sent a letter, recommending Christianity, by a friend to a schoolmaster in the district of Chanhwa in Shantung 200 miles distant.

Yungts'ing, a district 55 miles South of Peking, consumes cotton cloth, and Chanhwa produces it. A trade sprang up between the two places which has led to constant travelling on the part of many Chanhwa men with a pedlar's pack or a cartload of cloth, on the road to Yung-ts'ing.

Chanhwa is on the sea coast just north of the near mouth of the Yellow River, and is watered by a river of its own, near the mouth of which a little sea port has a traffic with Chefoo, Tientsin, and Nieu-

chwang.

The letter was taken by a Chanhwa trader to his friend the schoolmaster. Both these men become from this time friends of the Christian doctrine recommended in the letter. Another trader in cotton also obtained a knowledge of Christianity at Yung-ts'ing from the same convert and applied for baptism, but his case was postponed.

In the autumn of 1876 these natives of Chanhwa were baptized at Yung-ts'ing during a visit to the district by Dr. Edkins and Mr.

Owen. Among them was the trader who had been postponed.

During the winter of 1876 this man spent five weeks in Peking learning more of Christian doctrine and the duties and usages of the religion of Jesus. He returned home and in the spring sent a letter stating that there were forty or fifty persons desiring baptism.

Messrs. Hall and Innocent of the Methodist mission in Tientsin had early in 1877, in response to repeated invitations, stationed a catechist in Chanhwa district. Several hundreds of persons sent in their names as anxious to become Christians. Rev. J. Innocent paid one visit to the district and a sum amounting to \$60 was distributed.

The catechist was soon exchanged for another, and he for a third. Thus for many months instruction in Christianity was kept up by these catechists and by the London Mission converts. Meetings were held in the houses of converts and the number of names gradually enrolled on the Methodist lists rose to about a thousand. But none of them were baptized.

A deputation proceeded to Peking from the London Mission converts in August 1877, requesting a catechist to be sent and naming

the convert who had written the letter. He was sent by Mr. Owen and Mr. Gilmour, with an injunction to teach specially the catechism and the use of a mandarin Lord's prayer. The number of names of persons desiring instruction had risen to more than 200.

Mr. Owen and Mr. Gilmour went in November and staid three weeks. They baptized 110 converts of whom about 40 were Methodist. They conducted services and found lodging in each case in houses set apart for the purpose by the people.

They left two catechists at work who continued to the end of

January.

In March Dr. Edkins and Mr. Owen went to Chanhwa. They visited about eight places where the people have set apart houses for worship. They baptized in all about two hundred persons. A large portion of these had been trained by the catechists but almost as many more had been trained entirely by converts not being catechists.

The Methodist converts were made over to the London mission definitively by Messrs. Innocent, Hall and Hodge, who found it impossible to continue operations in Chanhwa, and preferred to use all their

strength in districts more within their reach.

Mr. McIlvaine paid a visit to Chanhwa in Deember, 1877 and left the results of his journey to the London Mission. Between 20 and 30 of the converts baptized were examined in the Presbyterian catechism. The London Missionaries decided to regard an examination passed in the Presbyterian catechism, as equivalent to an examination passed in their own.

The movement has since been proceeding with great rapidity. There are now (July 1878) sixteen hundred persons under instruction and of these 420 are reported as suitable for hostism.

and of these 420 are reported as suitable for baptism.

The converts belong to 20 or 30 towns and villages, and to persons of all grades in society.

The movement has extended to four neighbouring districts, and there is no sign of any check to its progress at present.

There is a special work among women of a promising nature. In one part there are nearly 50 female candidates for baptism. In another there are 35. The practice of reading is spreading among them.

In one village, the head quarters of the Methodist element, there are from 60 to 110 attendants at worship each Lord's Day.

One of the most promiment features in the movement is regular family worship and the use of the Lord's prayer even in houses where the inmates may not be baptized. Remarkable willingness has been shown to engage in this outward act of a Christian profession. Very many families where there is not one baptized person are practising

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Christian worship. The use of the mandarin Lord's prayer as found in the Peking New Testament has become very extended.

The catechism, the Peep of Day and the mandarin Scriptures

have proved to be the most useful books.

Many of the converts and of the applicants for baptism are from the Mi-mi kiau, a sect which is partly religious and partly of the nature of a club for mutual aid.

## BUDDHIST PHRASEOLOGY IN RELATION TO CHRISTIAN TEACHING.

BY REV. JOSEPH EDKINS, D.D.

WE teach the Chinese the Christian religion by means of their own language and in their vocabulary of religious terms many words and phrases of Buddhist origin have come into common use.

The Syrian inscription A. D. 781 shews that no scruple was felt by the first Christian missionaries in China in adopting many Buddhist terms.

We find there Mo, "a devil." This is the common word used in Mo-kwei. Both name and being are of Hindoo origin; the delusions of the devil are called Mo-wang, Hell is called "Palace of darkness." An-fu. The "ship of mercy" conveys the faithful disciples across the sea to heaven. The ship is ts'i-hang. Heaven is ming-kung, Christian works were called seng, Sanscrit sanga "assembly." A monastery is called si as by the Chinese Buddhists. A monk's robe is called Kia-sha which is the Sanscrit word for "gown," Kashaya.

Buddhism throve in the Tang dynasty. It was the era when Hiuen-tsang went to India. His journey was an instance of the depth of religious faith which characterized the Chinese followers of Gautama in his age, and it also secured an immense increase of popularity to the ideas of his sect. Buddhism was very powerful in the court and profoundly influenced the literature. Translations from Sanscrit were made with extreme care and received from the literati a high literary finish. The influence of Buddhism is distinctly seen in the dictionaries of the time, in the syllabic spelling, in the discovery of the four tones and the settlement of the laws of poetry consequent on that discovery. The poets and critics of the Tang dynasty were conscious of great obligations to Buddhism, and made scarcely any decisive and persistent effort to check the spread of popular faith in that religion and the general adoption of Hindoo phrases and terms in the language. Hanyü in his Fo-ku piau was an exception.

The Syrian Christians extended their missions in China at a time when Buddhism was in the ascendant and adopted terms from the

professors of that religion which indicate a more extensive principle of imitation than either the Roman Catholies or the Protestants have in later times thought of adopting. The reason is found in the popularity of Buddhism in the capital of China, in the time of the Nestorian missionaries. That religion was much favoured at court and was the chief agent in teaching the future state and the superiority of the monastic life as a means of subduing the passions. Both Buddhism and Christianity came from the west and it would be for the Nestorians difficult to maintain the mutual independence of the two religions, agreeing as they did in a belief in a world of happiness and of misery for mankind after the present life. The fact that the Nestorian monks called themselves seng as the Buddhist do has some light thrown on it by an incident in the life of Matthew Ricci. He adopted a Buddhist priest's dress and shaved his head. But after making trial for a time of this costume he changed it for that of the Confucianists as it was worn in the Ming dynasty. Perhaps the Nestorian priests adopted and retained the Buddhist costume in ordinary life and reserved their own ceremonial robes for special occasions, as the Roman Catholics do now with the Confucianist.

The word "seng" for priest they probably took to be an exact equivalent of their cohen. So in colloquial English we call the Buddhist monks, Buddhist priests. We have given up the word Bonzes, the Japanese term introduced by Portuguese, and other Romish missionaries into European accounts of the religion of this part of the world. To call them priests at all is however somewhat negligent English. The Roman Catholics have done better to call their monks sieu shi and their nuns sieu nü, rather than to style them seng or hoshang and ni-ku or ni-seng.

Times have changed. The Buddhists are not now wafted to a proud position by the gales of popular applause, and still less in the present dynasty than in the Ming dynasty would the Jesuit gain any advantage by following the example of Ricci while he was in South China in adopting the Buddhist garb.

In discussing Buddhist phrases capable of being applied in Christian teaching I will begin with Mo the "devil." This is in Sanscrit Mara. The Maras are in Buddhist phraseology a class of demons. They are not known to the Brahmins. The word is formed from the root mar "death" and is an Aryan personification of death. By the Buddhists the Maras are regarded as a king with a host of followers. They wage war against Buddhism and when Shakyamuna was living he had successful contests with them. In Buddhist books all temptations are demons. A demon is hidden in everything that can cause evil to man. The demon of anger prompts to sin in every

case of sinful anger. So of lust, of drunkenness, of theft, and each form of sin.

The use of Mo has become so extended that in our translations of the Bible it is freely used for the Greek diabolos diabolus in the literary and colloquial versious. To Christian converts it gradually assumes a Christian sense in proportion as they are instructed in the Biblical representations of the power, agency, and character of Satan. But if not instructed the views of the convert are Buddhistic. These views are brought into connection with "possession" as seen in an intoxicated man, an importunate beggar who cannot be got rid of, an opium smoker who is under the dominion of his habit, a scholar who cannot cease from study. Such persons are possessed by a demon who is called kwei but in the poetry of the Tang and the Sung dynastics he might be called Mo. A writer is free from the Mo-chang, "demoniacal film or hindrance" when his thoughts and language flow freely and beautifully.

The main idea is often that of causing trouble by possession. Jumo "a demon entering" is a phrase which is quite commonly used to express the idea. To "become deluded, to be deadened to" are also thus described. Nan-mo or nan-kwei are common examples of the way in which "demons causing trouble," is expressed.

Evidently it is necessary in using mo for the Christian sense to distinguish accurately the peculiar meaning of the word in the heathen religions. The Christian mo-kwei is more intensly wicked than the Buddhist mo-kwei. But both in Europe and in Asia, in ancient or modern times, we nowhere find the demon world dissociated from the phenomenon of possession in popular language. It is one of the primitive identities, permanently retained in the phraseology of all religions.

The advantage of the employment of this term is that it is ready for use, that it agrees with our word "hell" in being a place of punishment, and further that the visible universe being to the Chinese consciousness in two parts viz., Heaven and Earth, it must always be convenient to the Christian teacher to speak of "hell" as belonging to earth. The objections to its use are great. It misplaces the locality. No modern Christian books place hell under ground. It is plural as much as singular, while our word for the place of punishment is always singular. Further it gives the Confucianist occasion to say that we have borrowed from the Buddhists, and that we must share in the same condemnation which the adherents of that religion have had to endure.

The authors who have reasoned against Christianity on the ground of the identity of the doctrine of hell being much the same in the two religions, and that we have borrowed from the Buddhists, are Sü-ki-yü in Ying-hwan-chï-lio, Wei-yuen in Hai-kwo-t'u-chï and the king of Corea in his edict against Christianity, taken away from the hill fort at the mouth of the Corean river by the United States Naval force which captured the fort ten years ago.

The words used for "hell" in our translations of the Bible are yin-fu, "the hidden palace," yin-kien the "dark world." The natives also use yin-si "the place of hidden judgment." Ti-yü is never used in our translations, at least the recent ones, but all missionaries use it colloquially, and it finds its place in our catechising. These phrases yin-fu, yin-kien, yin-si are very modern. They are subsequent to the teaching of the metempsychosis in China. The term used for hell in the Syrian inscription A. D. 781 is An-fu, "palace of darkness," a phrase borrowed from the Buddhism of the time and meaning the same as yin-fu.

Since the Sung dynasty the popular notion of hell in China has been formed chiefly by the prevalent representations of the ten tribunals seen in temples and in the Yü-ti (probably A. D. 1068) and other works. Punishments are here depicted in the most frightful forms. The incendiary is bound by a chain to a hot cylinder, which he clasps with his arms and legs. Flames are being poured forth from the top and sides of the cylinder. Those who guard written characters from desecration enjoy honours and wealth. Those who waste grains of rice and millet are seen changed into horses, sheep and oxen. The retribution corresponds with the sin and the merit in all cases.

In the consent of the governing class to these popular representations of hell which we see painted with charcoal on the white walls of temples or formed with moulded and painted figures of clay or taking the form of prints in popular Tauist literature, we see an important concession. While the literary class do not believe in heaven or in hell they see the advantage that may be derived from them in the inculcation of virtue. In the hands of the moral teacher future retribution is a powerful engine for good. This is recognized by the governing class so far, that they encourage the people to have in temples the horribly grotesque and alarming models in clay of future punishment, which we see there. The celebrated judge Pau-cheng of the Sung dynasty who died A. D. 1062 is the fifth of the ten judges. The rest are all Chinese as we know by their surnames, and probably actual judges of about the same period.

The late Dr. Medhurst when visiting Tien-mu-shan in the vicinity of Hang-cheu was hospitably entertained by the magistrate of the hien

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city of Hiau-feng. In the course of conversation he asked his host what he expected would be his lot in the future state. He replied that he supposed he would become a Ch'eng-hwang ye. This little circumstance shews how the Sung dynasty practice of canonizing good magistrates has taken hold upon the country, and made the people think a magistracy in the invisible world quite as attainable as a like post of honour in the present state of existence. Sung dynasty emperors were the first to practise, so far as I know, the appointment of local magistrates for the invisible world with jurisdiction over particular cities. None of the Sung philosophers lifed up a voice against it. They allowed the up-growth of the religious usages and arrangements connected with the Tung-yo miau, the Ch'eng-hwang miau, and the T'u-ti miau. All of these temples are erected to divinities who are supposed to deal with mankind in the future state in the way of just retribution for their crimes.

These and other judicial divinities were elevated to their posts with the assistance of the literary class who are however ashamed to recognize them in their writings. They kneel before them as officers on duty, encourage the people to believe in the reality of their jurisdiction, and avoid protesting against them in their writings. What the literati believe in their hearts to be a monstrous fiction, is to be allowed on account of its moral and political benefits.

What shall the Christian missionary in these circumstances do with the native doctrine of retribution? He will assure the people that there is revealed in the Christian Scriptures a retribution, just, comprehensive, and inevitable. He may allude to the modern origin of the ten judges and condemn the Sung philosophers for their insincerity in allowing, if not inventing, this mythological creation. He may proceed to condemn the Buddhist also for teaching that Yama is judge in the invisible world when according to their own metaphysics Yama is nothing, and for urging the Chinese to accept a doctrine of hell punishments which they teach, not as what they really believe, but as a means to an end. In this they set an example of false teaching which the Confucianists were only too ready to accept and imitate. The Christian retribution will come before the Chinese mind on quite a different footing, as resting on the instruction of a divine Saviour.

But let us be candid in acknowledging the aid we receive from Buddhists in previously speading far and wide among the people the idea of a moral retribution, for this helps us to bring over more quickly to the understanding of the Christian faith on this point, any of the population who are familiar with the Buddhist teaching.

This is the case even with sects like the Sin-siu in Japan. That sect professes to believe in absorption into the absolute. Many Budd-

hists profess to take the western heaven, as the goal of their hopes. But these beliefs or aspirations are capable of being reconciled with beliefs in the heavens and hells of the metempsychosis, and they are actually taught along with them. Even the most metaphysical Buddhists, and those who have the most abstruse notion possible of the Nirvana, still teach as exoteric doctrine the metempsychosis as known in India.

That I am not wrong in imputing to the literati who constitute the later Sung, Iu, and especially Chu-hi, a principal part in the encouragement of the popular belief in future retribution may be shown by the chronology. The author of the Yü-li a Tauist named Tan-chi who was the first to give currency to the legend of the ten royal judges lived more than a century before Chu-hi. The two brothers Ch'engming tau and Ch'eng-yi chwen lived a little before Tan-chi in the early part of the 11th century. The elder died the year before the Yü-li, was made. The younger lived for nearly twenty years after. Then came the time of Hwei-tsung who is said to have deified Changvi with the title Yü-hwang-ta-ti and who was carried with his son into Tartary a prisoner under the Nie-chi dynasty. This was the period of the founding of this new Tauist school of a future state with ten judicial courts, and with Yü-hwang-ta-ti enthroned as a judge of human actions. Then was the time also that Tsi-hwang-shang-ti and Feng-tu-ta-ti were made divine judges each with his special court for the determination of the happiness or misery in the future state of each individual man.

Chu-fu-tsï witnessed all this and did not protest against it. He saw also rising round him the novelty of the Ch'eng-hwang miau with its judicial apparatus, its magistrate for trying cases in Hades, and its array of clay servitors, with arrangements for periodical processions through the region over which he had jurisdiction, for the sake of knowing the good and bad conduct of individuals. He saw these things and made no struggle against the extension of superstition. The worst he said of Buddhism was that the doctrine of Yang and Me was better. The reaction against Buddhism so far from beginning with him began rather as I think with the expulsion of the images of Confucius which had in the Sung dynasty found their way into the temples of Confucius in cities. This expulsion took place in the Ming dynasty, and in the present dynasty the reaction against Buddhism has been stronger among the literati. But the pictures of the ten hells have come to be more and more used.

It is important to note that Chu-fu-tsi lived in an age when the Tauist images, and the mythology connected with them, received a great development, against which he made no protest. Chu-hi ought

not to be put forward as the authoritative representative of Chinese thought, and some foreign scholars appear to me to have erred in regarding his views as final and as the accepted expression of Chinese thought ancient and modern. In fact there is scarcely any one who has been by later writers more heavily condemned. His influence has been great and it continued long and some of his works are still authorized school books, but his authority as a thinker and a scholar is in the present dynasty challenged and criticised severely by all independent writers without an exception.

It is possible that Chu-hi may have felt that the doctrine of future retribution is likely to be true. He was certainly rather fond of reading Buddhist books. He may not have cared to contradict what was perhaps true. Let it be borne in mind that in the Book of Odes he approves of the rendering in a certain well known passage "The soul of Wen-wang moves up and down in the presence of the eternal." Scholars not in favour of the continued existence of the soul after death usually explain this away.

The term tien-tiany for heaven seems to be founded on the use of tang as a hall for holding a court. Heaven is present to the native mind as a vast hall where the Deity sits in celestial state with subordinate divinities as his assessors. The phrase is not Hindoo, but the idea is Hindoo. In other words the Chinese have made a phrase of their own to fit the Buddhist notion of a paradise or palace of the Gods. The reason is not far to seek. The Buddhist translators when rendering the word god used Tien invariably. The Sanserit deca the Latin deus and the Bongali debta have no other equivalent in Chinese than Tien "Heaven." At the same time deva boka the heaven of a deva" is also translated by Tien thus causing some confusion. This mixture of two senses has led to the addition of tang in ordinary colloquial use for heaven as a paradise. It is of course modern and subsequent to the spread of Buddhism.

The narrow limitation of the word to the sense "hall" is an objection, but Christians all feel that the chief and prevailing sense is in the word tien. The Christian usage omits trang as often as it admits it even in colloquial intercourse and in preaching. In the various translations of the Bible Tien-trang is never used.

Then-kung is not inappropriate for the throne scene in the 4th chapter of the Book of the Revelation. But it is not used in the Chinese versions of the Scriptures. Like ti-yū for hell it is limited to colloquial use in Christian literature. In Buddhist books Then-thang is not used for heaven, but Then-kung "palace of the good" which is so used, is a good deal like it, and resembles B Ming-kung, "bright palace" which is found in the Syrian Inscription for heaven, and in

late Christian literature occasionally. Ming-kung and Tien-t'ang are both of them phrases formed on the Hindoo notion of heaven.

Heaven and hell are both embraced in Yin-kien. The invisible world includes states of happiness as well as misery. This reminds us of Homer where in the 11th Book of the Odyssey he describes the interviews of Ulysses with many of the shades of the dead including his own mother. The palace of Pluto and the abodes of the dead were regarded by Homer and his contemporaries as under ground. Was not the notion of Ti-yū "Earth's prison" taken to India from countries further west? Egypt may have been the parent of the idea of a subterraneous prison of the dead. We find the notion in Egypt, in Greece, in Babylon and in India. But it is not in the Vedas. It was either originated in India after the Vedic age or it was then introduced from elsewhere. I prefer somewhat the hypothesis of western origin on account of the similarity of the view held of the future state as given in Buddhist books with those found in the religious books of western races.

We are beginning to find out how fruitful was the Greek mind not only in inventing, but in communicating the knowledge of inventions. The traces of Greek influence are found in Hindoo architecture, in Hindoo astronomy; in Hindoo arithmetic and in Hindoo philosophy. The Sanserit writing is now admitted to be of semitic origin. Hindoo hells which are first found in the laws of Manu B. C. 800 to B. C. 500 and then in the Buddhist books, and which are intimately connected with the metempsychosis, may have come from western countries and subsequently have been elaborated into the Hindoo shape when the universe based on the metempsychosis was in course of construction by the Hindoo mind; at any rate when Chinese critics charge Christianity with borrowing, "heaven and hell" from the Buddhists we are right in pointing out that the Olympus of the Greek gods and the Hades of Pluto in Homer are more ancient conceptions than the Buddhist hells and paradises, and that, whether it was from Egypt, from Babylon or from some other source, the borrowing is on the whole more likely to have been the other way. Otherwise why do the oldest Hindoo books say nothing of the Earth prisons and the palaces of the gods?

Redemption.—Each Buddha and Bodhisattwa is a Redeemer. I notice here Ti-tsang-wang Pu-sa. He is called Yeu-ming-kiau-chu, teacher of the unseen world. Full of benevolence and grace towards mankind he opens a path for self reformation and pardon of sins.

The phrases here used are such as we employ in describing the Christian redemption. The Buddhist redemption is moral, for it includes repentance and rescue from the net of the delusions of Maya partly moral and partly mental. (Maya-saus, a juggler, idealism delusion). It brings the idea of grace before the people. That grace is pity in the heart of Buddha, or some Bodhisattwa such as Kwan-yin, prompting them to teach true doctrine to those who have gone astray. In the Buddhist books the Bodhisattwa expresses a wish and proceeds to accomplish it. In the Tauist books however, the utterance of the wish is attributed to Ti-tsang or Kwan-yin, but the issue of the decree of salvation is ascribed to Yu-hwang-ta-ti or Tsi-hwang-shang-ti. love of Buddha is self prompted, and is the result of a determination entered on millions of years before in an earlier life. It may be doubted whether this self originating love can logically be claimed by the Buddhists, for they also believe in an impersonal fate which compels the succession of events just as they happen. But it is better wherever we find a moral love like that of Buddhism, being at once the enemy of vice and the friend of virtue, to recognize its existence and assign due credit to it.

This being so it seems proper to say further that the resemblances with Christianity are most striking. 1. There is the self prompted pity of P<sup>t</sup>u-sa for mankind. 2. P<sup>t</sup>u-sa saves men by instruction, from the punishments in which they will certainly be involved in the 138 hells. 3. The cause of future punishment is sin committed in the present life, Yang-kien. 4. The god of the Tauists is represented as promulgating a gracious decree to remit the punishment of hell for those who repent.

Such is the way in which redemption is represented in modern Tauist works where a Buddhist element is freely intermingled. A mixed mythology and scheme for a fictitious salvation had grown up in the Sung dynasty and continued to prevail till the present time in works like the Yü-li. In it we see a sort of preparation for Christianity in the way of familiarizing the minds of the people with phraseology which may be used in describing the Christian redemption in several particulars.

The purely Buddhist notion of the western heaven and the disciples of the Tauist sect leading the soul to that abode of happiness are also introduced without scruple in these Tauist representations. I have often thought that the religious pilgrims pictured with banners in their hands inscribed with the sentence Tsie-yin-si-fang, "we will lead you to the western heaven," a Tauist priest in front pencil in hand, ready to write on the head of new disciples met upon the way, the sign of initiation to the religious life, might be very effectively used as an illustration to describe the zeal which Christians ought to shew in holding aloft their banner in the path of their pilgrimage and in the readiness which they should exhibit to look out on the way for

the victims of sin and error and induce them to join in the march to the heavenly city.

Secret merit.—Any virtuous actions are meritorious and form a stock which may be heaped up like grain in a barn and constitute a man's treasure of benefits to come. No good action says the Buddhist is lost. The spirits unseen will be sure to take note of it. If you do good there is an absolute certainty that you will receive benefits by way of recompense. Hence the phrase Tsi-yin-kung "accumulation of secret merit."

A curious confusion takes place here through that mental tendency which sometimes mixes the cause of an act with the event. Merit produces happiness. Therefore the name happiness is given to merit. In Mongolian Buddhism boyin is both "happiness" and "merit." Etymologically it is the Chinese fu "happiness." Doctrinally it is any good action. In the ordinary language of social life it is either happiness or religious merit. In Chinese Buddhism 罪 福 Tsui-fu, means either "misery" and happiness or "sin and virtue." You may translate them either way. Tsui is "misery." It is also "sin." Fu is "happiness." It is also merit." In the ordinary use of 要 \$\$Reutsui\$ in Chinese "bear suffering" is the idea. The conception of "sin" is lost. This is the effect of Buddhist teaching.

The following passages occur 跳 脫 罪 福 之 關 leap out of and escape the gate of misery and happiness. 先 從 罪 福 因 果, 易 省 然 悟 first wake up with a shock from (the delusive dream of) causes and effects, of misery and happiness.

The effect of Buddhist doctrine on heaven and hell may be judged of partially by a statement in No. 480\* of the Wan-kwo-kung-pau. An account is there from by a convert of the Basel mission in the district of Sin-an near Canton of his personal experience first as a heathen and afterwards as a Christian. After leading a dissolute life for some years he began at the age of 27 to read such books as Pauying-lu 報應錄, Yin-chi-wen 陰騭文, Kan-ying-p'ien 咸應篇. These teach future retribution in the most appalling language when describing the torments of the wicked and they make use of the most inviting pictures of the happiness of the virtuous. He then read also Yü-li-ch'au-chwen 玉 歷 欽 傳. He says regarding it that it speaks of heaven, Tien-tiang, as a place of incomparable glory and of hell "earth's prison" as the abode of misery indescribable. "At this time I was so affected by what these books said that I felt my very hair and bones grow stiff with fear at the thought of the character of my past life. Coming to myself I looked up to heaven and said, how shall I escape the punishment of earth's prison? My conscience condemned

<sup>\*</sup> Published at Shanghai March 16th, 1878.

me. Waking and sleeping I could get no rest. I continued to read books exhorting to virtue, and meditated deeply on them. I kept on saying to myself, do nothing wrong but practice every good deed; or else I thought in my innermost mind about the words, 'Lust is the most deadly of all sins, and filial piety the chief of all virtues. Of these words I made a warning and a rule. Sometimes I presented a written petition to We-ch'ang-ti-kiün, declaring my determination to live virtuously. At other times I made it a daily habit to go morning and evening to the image of Kwan-vin and burn incense before it at the same time reading the Book (King) of Kwan-yin and praying to that divinity to rescue me from my miseries. I also prayed to High heaven making use of four sentences, "I strike my head and worship the blue heaven. "My ruined life has been marked by thousands and tens of thousands of sins." "I pray thee to have pity on me." "I beg forgiveness for all past sins." I was so full of alarm that I was anxious to perform some meritorious act to free me from all my sins."

"Occasionally also on returning home I presented incense and read a prayer to the kitchen god and was accustomed to take the manual for the worship of the god and recite passages to various members of the family exhorting them to compliance with the direction to be very reverential to the kitchen god. I also urged my parents to avoid eating beef and dog's flesh, for the preservation of their good fortune.

"My desire to be virtuous grew greater as I observed the cheats and craft of the world and the selfishness and greed of many persons. I was at that time bent on becoming a good man and superior to others and so acquiring a variety of high rewards."

He then proceeds to shew that all this time he was himself deluded in a multitude of ways and firmly bound in the snares of ignorance, till by the help of his grandmother an old lady of 87 years, who had been for years an excellent Christian, he was brought to the exercise of faith in Christ and his Gospel.

Undoubtedly this is an example extremely interesting and instructive as shewing how the Buddhist doctrine of heaven and helf prepares for the Christian. I proceed to detail the steps of this man's conversion. The old lady had five sons, all of whom except our convert's father and the eldest followed their mother in adopting Christianity. The opposition of these two sons to Christianity continued for years and the writer of the account was brought up an unbeliever. The grandmother coming one day to chapel slipped her foot and sustained a severe injury. A Christian helped our convert in taking care of her and in applying his medical skill to cure her. While he was doing this he plead our convert with exhortations to accept the new doctrine. As

he spoke of the coming judgment and of heaven and hell our convert felt himself deeply moved. It just suited his mood of fear and of longing. It helped him to make up his mind and give his will a fixed direction, so that he yielded himself to the influence of the new religion and became a secret believer. When his grandmother reiterated her earnest appeals to him to adopt the true faith he consented. He still felt however afraid of calumny and reproach and confined his praying to the schoolroom where he taught. At last he says he felt stronger faith, went to join in worship at the chapel, met the missionary, and was afterwards soundly chastised by his parents. He was subsequently baptized and is now in the training institution of the Basel mission.

Let attention be given here to the circumstance that this man, a genuine convert to Christianity, had made an unsuccessful attempt at a moral self reformation in connection with the Buddhist doctrine of heaven and hell and the moral teaching inculcated in the universally known Tauist publications, the names of which he mentions in his account.

The retribution proclaimed by Buddhism led him to an outward reformation consisting in the abandonment of a vicious life. At this time he had a glimmering of certain truths, found imbedded in heathen beliefs. He had the moral intention leading him to forsake some sins but he did not achieve a satisfactory escape from doubt and temptation. This could only be the gift of Christianity, yet in Buddhism he had the guidance of a certain light which led him to become a seeker for truth. Christianity found him not altogether cold and dull, but in an inquiring and unsatisfied attitude. He was looking for more light than that of Buddhism, for stronger love than that of Buddhism, for a brighter hope than that of Buddhism. These he found in the Gospel.

Not only had the moral teaching of Tauist books and the Buddhist doctrine of heaven and hell a distinctly perceptible effect in inclining him strongly to self reformation, but the habit of Buddhist devotion in the form of reciting passages from liturgical books and prayers for aid to escape from misery helped him in commencing a quasi religious life. The petition to Wen-ch'ang-ti-kiun, a star god, is a written prayer burnt in the incense flame. The prayer to Kwan-yin is an appeal to the powerful divinity who promises to exercise her delivering power as a P'u-sa to every supplicant. The habit of prayer was already formed when he was induced by faithful Christian friends and relatives to pray to the God revealed in the Bible. When he did so he begged the recovery of his grandmother in order, he adds, that she might lead him and his family with her to the hall of worship. His grandmother recovered and he felt that his prayer was answered. This led him to great earnestness in prayer and strength of faith, for

she was confident that the cure took place by the immediate exercise of God's power and in answer to prayer. His habit of heathen devotion was transmuted into Christian devotion. Christianity takes man as it finds him, and makes him by teaching and training a servant of God.

I do not in any way doubt that Buddhist doctrines have been, for the Christian teacher, most important preparation for Christianity, and that through the spread of these doctrines the Chinese people look upon Christianity with much less strangeness and accept its doctrines with much less difficulty them otherwise they would have been able to do.

On the other hand it may be said that Buddhist priests do not easily become converts; that Polynesians, negroes, unmahommedanized Malays and the mountain tribes in Birmah and India become converts more readily than the Chinese. This perhaps has been so hitherto but I doubt if it will be so in the future. There have been causes which have operated to check the progress of Christianity in China. They have been chiefly originated by the Confucianists. When opposition from the literati is removed it is surprising with what ease Christianity can be propagated. One reason of this is that the minds of the people are impregnated with Buddhist ideas and the language with Buddhist expressions.

#### THE BIBLE IN ITS MISSIONARY ASPECT.

A Sermon Preached on the Day of Intercession for Missions, November 30th, 1877,

BY THE VERY REV. DEAN BUTCHER, D.D.,
in the Cathedral of the Holy Trinity, Shanghai.

ROMANS 10; 14. Epistle for St. Andrew's Day,-" and how shall they hear without a preacher?" The best History of Missions ever written is THE BIBLE! It gives us a series of vivid illustrations of God's constant plan of procedure—the Method of addressing man through the instrumentality of his brother man. Men are not to be converted to God by wonders in the sky-or by dread manifestations of Gods power over nature, or by suspensions of her laws-but by the human voice—the human sympathy, the touch of a friendly hand the appeal of a kindred spirit-In fact as in the memorable instance of Cornelius who was not converted by the Angel (though one was sent from heaven visit him) but by erring impulsive Simon Peterso everywhere and always the plan of God seems to be "how shall they hear without a preacher," man shall be taught by man. is God's ordinance and appointment and from this ordinance and appointment Missionary Societies, Missionary Collections, Missionary Sermons, days of intercession for Missions and all the apparatus of evangelization take their rise.

To-day I have the privilege of speaking to you on this subject and

perhaps we shall make good use of our opportunity if I try to bring out the strong Missionary aspect of the Bible-If I try to show that the wondrous spiritual processes it describes and the varied characters it introduces have been all along, to an extraordinary extent, cooperating to bring about the one end and object for which the Christian Missionary is labouring to-day. The Bible has, I grant you, its champions-its statesmen-its sages, its Kings but say what we will the Heroes of the Bible are Missionaries and the Bible is a great record of successful Missionary Enterprise. From the 12th chapter of Genesis which relates the Call of Abraham and his separation for Missionary Work to the last chapter of Revelation which gives us an assuring vision of the triumph of the Divine Enterprise, we see page after page, chapter after chapter pervaded with one idea—the idea of forming a church. First Abram is called and bidden to separate himself from his idolatrous family and to gather about him a people destined to leaven the corrupt lump of humanity. The very words of the call "Get thee out of thy country and from thy kindred and from thy father's house" imply an anticipation of the command to "forget also thine own people and thy father's house" which is the charter and the watchword of the Missionary. Then again how large a space in the Sacred Story is filled by Moses! What was his vocation but the vocation of a Missionary. The immediate field of his activity the land of the Nile. He was accredited as it were to Israel in Egypt but how wide has been the influence of his work. He saw a herd of slaves in danger of losing their distinctive religion—their national individuality—in the House of Bondage and he stirred them up and roused their self respect and made of them a great and glorious people with a literature and a history and a destiny. Now lose sight of the importance of Moses to the Israelites-and lose sight of the importance of Israel to the world at large. And think of the whole story of the desert wanderings. Think of the murmurings of the people, of the enormous difficulty of holding them back from relapse into idolatry—Think of the care taken by Jehovah in inspiring Moses to form a whole system of Law to guide and regulate the daily life. This really on a grand scale is exactly what the Missionary has to do in a foreign land. He has contests with the stubborn and the cold hearted, the strong rebuke when he sees the sidelong glance at old heathen rites, the formation of rules to guide the individual to conserve the little Society. Then in the employment of Miriam do we not see the sanction and the precedent for Woman's Work, in the attention paid to the advice of Jethro by the appointment of able men out of all Israel to aid Moses, the germ of the Board and the Conference in the passing on of the wardship to Joshua an early figure of the ever

recurring necessity of a strong, vigorous hand, taking the standard from the palsied grasp of age.

And when we look at later Jewish history with this key in our hands how it gains in oneness of idea. Look at the goodly fellowship of the Prophets as a great band of Missionaries. They are selected from all ranks of life and have each a distinct field. Isaiah of royal descent is the Missionary to the Court. Micah preaches temperance and justice to the men of the people. He has a special mission to his brother prophets "the prophets that make my people err"-Ezekiel again is given the task of preaching to the Jewish Captives in the perilous home of idol worship, Babylon the Great. This mission is to the great ones of the Jews, professing to worship God, but working unspeakable abominations in the secret chambers of imagery. Jonah, more distinctly corresponding perhaps to our idea of a missionary, is sent on a long and perilous voyage to Nineveh, the great city of three days journey, to preach Repentance, that same message which at a later and in a very different scene John Baptist, last of the Old Testament Prophets, delivered to a mixed multitude of publicans and peasants, soldiers and scribes, when he bid them plunge beneath the torrent of the river Jordan, the spiritual Rubicon dividing the life of sin and selfishness from the life of holy resolve and consecrated effort.

All these are but representatives of the Being who gave to the name Missionary a perpetual and an unexampled sanctity. Divine Founder of Christianity was sent from the Court of Heaven as a Missionary to fallen man. And sermons, miracles, parables, aye every act of His daily life have a bearing on this central, this animating object. What does not serve to figure to him His absorbing He sees the fishermen easting their nets. Let them seek a worthier spoil, let them henceforth catch men. He sees the sower casting seed into the ground. Behold in that labour an emblem of His Work, the work of sowing the imperishable seed of spiritual Truth. Let the rich give their Banquet-It is a sign to Him of the Great Feast of Privilege and Blessing spread in the Gospel-the feast to which all are bidden in the Banquet House where yet there is room. He tells the most touching story of family life that ever was told, the Parable of the "Prodigal Son"... It is a chapter of domestic history that never loses its freshness and force but it has a Missionary bearing. The prodigal represents the Gentile—the elder brother the exclusive spirit of the Jew and one verse of it was very appropriately chosen as the opening sentence of the service to day: "I say unto you there is joy in the presence of the angels of God over one sinner that" "repenteth."

And these types are all gathered up into one matchless present-

ment, the figure of the Good Samaritan. Christ's own picture of Himself. The Friend of man pouring in the oil of grace and the blood-red wine of oblation and taking him from the perilous high-way of the world into the refuge of shelter and security. All Missionary effort is represented by this Incarnate Sympathy. All Missionary effort is elevated to a Divine height by being a copy of the Saviour's Work of Love! The Old Testament preachers of Righteousness, whom I have ventured to call Missionaries, laboured to prepare men's hearts for the first Coming of Christ, the Apostles and first confessors, aye and every minister of God, be his work amongst heathens or amongst Christians, struggling to fight the good fight, all these, I say, have a like task to prepare men's hearts for the second Coming of Christ. And it is because of the examples and encouragements in Scripture that I confess I am not of the number of these who take a despairing view of Missionary Work.

The reason is plain. I know that it is God's work and I believe that He is able to carry out and to perfect any of His purposes, however obscure and difficult may be the process by means of which He works or however poor and inadequate may be the instruments He chooses to employ. If His blessed Son saw "Satan as lightening fall from heaven" in anticipation at the outset of Apostolic effort when His first missionaries were starting on their course, we know that such must be the consummation. If John saw "the kingdoms of this world become the kingdoms of our God and of His Christ" in vision, we know that such must be the consummation. Therefore, though at times the task be hard and the deferrings of Hope often make the missionary's heart sad, still the ultimate triumph of Christianity is one of the very few things about which there cannot be a shadow of doubt. There are often times when the worker in the field seems to see this as a dazzling certainty. The grace that God gives him is such that he seems like Elijah able to go "in the strength of that meat forty days and forty nights unto Horeb the mount of God." would be romantic exaggeration to say that this state of exalted trust could be the missionary's habitual attitude. It is not so. There must be moments, ave days, weeks, when he has an up hill task to struggle with, when he sees nothing but rebuffs and discouragements-when the work to which he has given himself seems absolutely over-powering in its extent and difficulty-his health is failing-or his converts show signs of slipping back-or his progress with the language is unusually slow-or his own convictions as to the best mode of proceeding are opposite to those of his brethren—these and an hundred other baffling circumstances depress the spirits and he feels disposed very often to have done with the fight and to give things up in despair. At such a time I hope and believe a gathering like this is useful. We

do not here to-day see any of the opposing, encompassing hindrances of every day work, we only perceive the means of refreshment and the channels of strength, the House of God, the united prayer, the pledges and promises of Scripture. Set before us, behold every species of encouragement. To-day then let us have a good hope. Let us thank God and take courage. Already the cross is planted like an ensign on an hill in every land. The voice of prayer and praise circles the world

When o'er Pacific billows,
 The Sabbath wakes in glory,
 Their praises due Thy scattered few
 In China sing before Thee.
 They sing and Westward ere
 The daylight speeds the chorus
 From Burmah's shore to far La Lu
 From Araby to Taurus!

Let the Poet encourage us to go forward. There is much to be done as any one who looks at a Map can see. In China, a country eleven times the size of the British Isles with eleven times the number of people in it, there is clearly a vast field. Let us beg for a Spirit of supplication and a Spirit of perseverance. As the proverb says Pray and Stay are two excellent monosyllables. We may each do some thing by prayer and sympathy in our respective stations to help the cause,—the cause which in spite of misrepresentations, blunders and inconsistencies, in spite of any degree of weakness you may choose to allege against the human instruments, in spite of any degree of resistance you may choose to discover in the unbelieving hearts of the heathen, is still the cause of Scripture against false philosophy, of Truth against error, of God against Idolatry, of Light against darkness, of Heaven against Hell!

## (宗 族之來歷 TSUNG-TSUH-CHI-LAI-LIH.)

Extracts from an essay on Clans, read before the Canton Missionary Conference, June 5th, 1878.

BY REV. HILDERIC FRIEND.

I'T was during a visit to our country stations in the Month of May 1877, that my interest in this subject was first aroused. One Saturday evening we reached a little village at a distance of some ten (10) li from San-ning, where, on account of the shallowness of the river, we were obliged to cast anchor. It was a remarkably quiet neighbourhood; the stillness being only broken by the occasional lowing of the buffaloes, which were grazing in the plain, or the merry voices of the children whose duty it was to tend them. It is remark-

<sup>\*</sup> These lines occur in a very beautiful poem by the Rev. Handley Moule entitled "A missionary Hymn of Praise."

able how great is the similarity existing in the customs of the most widely separated countries. The Muh-niu-jen 牧 牛人, of the Chinese, or lads watching their cows at pasture, find their counterpart not only in the nit Go-pa of the Hindus, the Govedar of the Servians (Müller's Chips' II. 27) or the Bourns of the Greeks, but even in the Bo-airech of the Celts. This remark applies primarily to the duties of the cowherd, but may it not apply to the title as well? That the Chinese word for cow is the same radically as that used in the Arvan languages, admits of little doubt; and it would be interesting to know how far the Sanskrit UT- På and the Chinese Muh are connected. phonetic for Muh is Pok, and there is a close etymological connexion between this word and that for Father, which may be traced in the old Dictionaries; so with regard to the Indo-European TT Pâ, whence Pater, πατέομαι, ποιμήν, &c. I can do no more than merely refer to the fact here. To return to our narrative. Sunday morning having dawned upon us, we walked into the city, met the few Christians who came together for worship and communion, then returned to spend the night in our boat. As we were enjoying the soft evening air a number of the children left their cows and gathered around us, our boat having been drawn up close to the right hand bank of the river. On the left hand, sheltered by the hills which towered above us, lay another village, and on the plain, scattered about in various directions were other children with their cows. As our presence got to be more familiar, the children near us indulged in pleasant chat and romping games. This attracted the attention of the others on the left, who clustered about the bank opposite to us, and began a boisterous conversation, which was the signal for an assault. One and another on either side the river took up the harangue; oratory, gesture, invective were all laid under tribute, and used as if by a perfect master of the It was easy to see that the passions were thoroughly aroused, though perhaps neither heard enough of the other's words, to know what compliments were being paid. Equally easy was it to see that our right hand group was the stronger, and as the heat of the contest intensified, suddenly a lad of some 10 or 12 years sprang to his feet, and throwing aside his scanty clothing, jumped into the river and swam for the other side. A scream of terror was sent up from the one, a shout of joy and applause from the other side, and as the children on the left scampered over the plain in various directions, to catch their respective beasts and hurry home, never for a moment looking back to see if they were still pursued, the champion of the right, having reached an island of sand in the middle of the river, gave the fugitives from thence his parting blessing, then returned to receive the congratulations of his friends.

What was all this? Mere childish enthusiasm? A spirit of bravery stirring the youthful heart for a moment, soon to die away and be felt no more? No! But the same spirit which possesses the whole nation, and may I not add every nation which says, you are barbarians. We are better than you. As are the individuals, so is the community, and the spirit manifested by those children is the same as that which has operated for so many ages, in keeping the whole country shut up to itself.\*

In tracing out the subject before us, we can avail ourselves of two valuable sources of information, viz: (1) the words used to express the idea of clanship and (2) Historical notices of the same.

I. To begin with words. It will be well to take up the latest developements first, and work our way back to the original idea. The word clan has to the English well nigh lost its meaning, being supplanted by another, and far more expressive one, that of Family. And this is the more remarkable when we remember that not the word merely, but the system also, is still recognized in some parts of Great Britain, so that I find a late issue of a Scotch Newspaper stating that "at a meeting of the clan Macnaghten, held in Edinburgh, a committee reported that they had made an investigation regarding the chieftainship of the clan, and they unanimously resolved that Sir F. E. Macnaghten, the lineal descendant of the ancient line of chiefs of the clan, should now be held to be the chief." "Surely it must strike with surprise, any one who thinks of it" says Arnold (Study of Celtic Literature p. 90), to find that... the old occupants of this Island, the Celtic Britons, should have been completely annihilated, or even so completely absorbed, that it is vain to seek after Celtic elements in the existing race.'

Now it is from these very Celts that our word clan is obtained.† With regard to the etymology we may observe that the word, in one or another of the forms Clan, claim, cland or clang, is found in familiar use in the sense of children, offspring, descendants. As the Irish C represents Welsh P (a change, however, of comparatively recent date; Cf: Rhys-Lectures on Welsh Philology), we have as the representative the Kymric 'Plant," i. e. (1) A Plant (2) To plant (3) A child. Comp. Latin 'Planta.'

Speaking of this word Archbishop Trench observes (Select Glossary, s. v. Plantation). "We still 'plant' a Colony, but a 'plantation' is not of trees only and not of men. There was a time when 'The Plantations' was the standing name by which our Transatlantic Colo-

 <sup>\*</sup> But cf: a paper on 'Foreign relations of China' in 'Fraser,' March 1877. P. 359 seq.
 † The word Clan occurs in the Etruscan Inscription, and may have a connection with the Gaëlic term.

nies were known, &c." It is unnecessary to quote his examples of its use.

I ought here to add that this is not the only word in use amongst the Gaels. "Cinneadh" meaning clan, kin, tribe, surname, is probably the same word as the, Anglo-saxon 'Cyn' Icelandis 'Kyn' Lat. 'gens' yevos and Sanskrit III Jan; and is used synonymously with 'Cloinne,' clan. This brings us to remark with regard to the Lat. 'Gen,' a clan, or rather a house embracing several families united together by a common name and by certain religious rites, that a similar custom exists among the Parsees, so that it is not an unusual thing to find from fifty to a hundred persons dwelling together under one roof."

And now I come to the question of the Chinese word for clan. It has often been observed that there are words in the Juh shăng (入 整) which are synonymous with others, cognate in sound, in the other tones. So in the case before us we have on the one hand 'Tsuh' (族, Cantonese Tsuk), corresponding to Tsung (常) on the other. These two words are often joined together, and Tsung Tsuh (完族) is translated by Williams, of the same clan. Referring to our Dictionaries we find under Tsuh (族) the following definitions, "A barb of a dart; to collect, draw together as a banner does; a clan, a tribe; a family or kindred of the same surname, &c." When I first read this I thought there could be no original connexion between the various ideas represented by that one word, and that the sense of clanship had been tacked on to this character, instead of being placed under Tsuh (續) to continue, to join on, to succeed." I was not a little interested, however, in tracing out the subject, to find that just as these apparently disconnected definitions are all grouped under one word, so in the Teutonic and Semitic languages the same order is preserved. 'Stamm' in German, with its cognates in Danish, Anglo-saxon and English, supplies us with such ideas as 'the part of the plant which shoots out of the ground, stock, trunk, branch, &c.,' then figuratively, 'stock, branches of a family, progeny, race, clan.' "So deep was the impress made by the life in woods upon Teutonic tribes, that their early communities bore a name which meant forest, then also boundary; and lastly was used in a composite word, denoting clanship or union of families "(Fraser's Magazine, January, 1877, P. 103). Further, 'Stamm' (stamme, stem, &c.), is probably connected with stab—b is related to m as Chinese k is to ng and staff, that which stabs or shoots out as in Chinese Tsuh (族) 'barb of an arrow.' Not to trace the words further, we may just notice how among the Sclavonic and Hebrew peoples a similar line of thought and figure has prevailed. With 'stebel' and

<sup>\*</sup> Cf: "The Parsees, their History, &c," by D. Framjee.

'stavka' of the former (etymologically connected with the Teutonic examples above adduced), compare the Hebrew 12 7 (shêbet) 'a staff, sceptre, (fig.) a tube, a stem; a mode of speaking borrowed from a tree, where the stem or stock form the chief part, so of the whole Jewish people, Psalm 74. 2, &c.' (Fürst, Gesenius, &c). Nor is this the only example in that language, for under 7722 (Matteh) we find again 'a branch, a shoot, staff, spear, yoke' (comp. # Tsuh,\* Japanese 'Toku' with Greek ζευγνυμ and Sanskrit root यूज Yuj-jungs), and again figuratively 'stem, tribe, part of the national stock.' Not to take up other examples, or even to trace these back further, we cannot but be interested in finding such a similarity in the words themselves, as well as in the development of thought here illustrated; and this may be added to other arguments—such as that of Dr. Graves in his able article in the 'China Review' Vol VI. P. 328, and Dr. Chalmers in 'Origin of the Chinese'-to prove that there was at some early period an intimate connexion between the Chinese and Aryan races. I omit for want of space and time such other notices as I had taken of the subject in its relation to Turanian people, as well as other words in common use in China in the same connexion.

II.—In the second place we trace the rise and growth of clans Historically. As our treatment of this branch must necessarily be somewhat superficial, I shall not detain you with many references to, or extracts from the numerous works bearing on this subject. of Sir H. Maine are probably among the best, and we may add Logan's 'Scottish Gaël' for the scotch Highlanders, and a paper in Fraser for May, 1878 on the Basque, and for April on the Irish and western Isles. † To trace our subject back to its source would be in fact to go back to the earliest authentic history of man. In the early stages of society men dwelt or migrated in families, tribes or clans. The family of Abram and Jacob, and the clans of the Gaëls in Scotland, exhibit to us the manner in which societies and nations were originally formed. The descendants of a man settled around him, and formed a clan or tribe, of which the government was patriarchal. Such families often migrated in a body; and the personal characteristics of the progenitor might frequently be traced in his descendants for many generations." I do not need to remark how much may be learnt on this subject by a careful study of Old Testament History. In the state of society there known as Patriarchal, traces of organization begin to be seen. Men unite in certain compacts for mutual defence and assistance, the will

† Some late works relating to Polynesia, Russia, &c., are highly spoken of, but these I have been unable to consult.

<sup>\*</sup> The Phonetic of Tsuk is not Mái p but Tuk or Yuk p, and it is not unreasonable to suppose a connexion between p and Aryan 'Yoke.'

of the Patriarch is constituted a species of common law, the ties of consanguinity give rise to more or less compact settlements, the members of the tribes acknowledge a controlling head, and submit to regular processes of government; or perhaps more properly, to what has been denominated tribal custom? "In primitive society (says Mr. Goldwin Smith), in place of law, in the proper sense of the term, we find only tribal custom, formed mainly by the special exigencies of tribal self-preservation." But more of this hereafter. History, previous to this state of things is at best but vague, for it was only when men began to feel the need of more mutual association for labour or defence, that written records seemed necessary. I may here be permitted to quote from an interesting article in Fraser's Magazine for April, 1878; where we are told that "The researches of scholars go to shew that the first bond which united communities of primitive men was kinship; and that society in the race designated Arvan, and also in some other races, has gradually passed, through clearly intermediate states, to its later forms, from a beginning in the house-hold. Its germ was the patriarchal family, with its head invested with practically unlimited power, that Patria Potestas of the Roman Jurists, which permitted a father even to kill his child. To this primitive state in embryo succeeds the joint undivided family of the Hindoos, when the parent being dead, the sons and their sons, their wives and their children perhaps for several generations, still live together."

It is interesting to find with what unanimity writers treat this subject, whether dealing specially with the Hindu, the Arab, the Celt or the Chinese. Speaking of the Gaëis, Logan tells us that in Scotland the Patriarchal state of society, or, as it is more generally denominated, Clanship, existed eighty (80) years ago in as great strength and purity as it perhaps had ever done in the most ancient times. When the Romans became personally acquainted with this people they were advanced beyond the merely Patriarchal state, which only exists in the very infancy of society, before families become united in large communities, and are formed into tribes closely allied, and attached to each other. The first is a step above the savage life; it is a still further advance in civilization to arrive at the art of domesticating cattle, and society will long exist by so doing, as witness the Arabs and others, before its members begin to cultivate even a small portion of the earth. These changes naturally succeed each other in the progress of all people from the rudeness of savage life to the social state.

(To be continued).

#### IN MEMORIAM.

THE LATE P. R. HUNT, ESQ.

BY REV. H. BLODGET, D.D.

A MONG those who fell by famine fever in Peking the last spring was Mr. Phineas R. Hunt of the Mission of the American Board. The long and useful term of missionary life of Mr. Hunt in India and in China, as well as his estimable social qualities and earnest Christian character, may render some brief notice of his course acceptable to his many friends, and not without interest to those not personally acquainted with him.

Mr. Hunt was born in the town of Arlington in the state of Vermont in the year 1816. After his conversion, which took place when he was about sixteen years old, his mind was at once drawn out to Christian work, and at the early age of twenty three years he sailed for India, with Mrs. Hunt, to take charge of the Mission press of the American Board in Madras. While in India Mr. Hunt abounded in labor. Beside his regular employment in the care of the press and of the treasury of the Mission, he engaged actively in efforts for the good of others. He held religious meetings for the soldiers and others speaking the English language. By the use of native Christian interpreters he was enabled also to carry on regular work among the Tamil speaking people. His warm hearted sympathy with all Christians, and his obliging disposition, procured for him many friends, both among the natives and also among the missionaries and the English speaking community at large.

While in Madras Mr. Hunt greatly improved the type, and the methods of printing in the Tamil language. He had the happiness of printing in this language, not only many tracts and works of lesser importance, but also a revised edition of the Sacred Scriptures, and Dr. Winslow's new Dictionary of the Tamil language. So highly valued were his labors in this department that in the year 1861 he received from the residents in Madras an elegant gold watch, bearing this inscription, "to P. R. Hunt, Esq., from Native Christians and friends of Missions in Southern India, in token of their appreciation of his labors for the improvement of Oriental Typography."

Mr. Hunt labored in India twenty eight years with only one short interval of absence from the country. Several of his children were buried there. In 1867 he returned with Mrs. Hunt to the United States, "to kiss the free soil of his native land" before entering upon new labors in Peking.

Mrs. Hunt was for many years an invalid. At the time of their leaving the United States for China it seemed hardly possible for her to live for more than one or two years, even if she should survive the voyage. So feeble was she that she was carried on board the ship in New York to set forth upon her long journey, and carried on shore again at Panama, when crossing the Isthmus. Yet, leaving in America her only child, she came willingly and gladly, to be with and assist her husband in his work. Truly in her the salt had not lost its savor.

Mr. Hunt lived ten years in Peking, engaged in substantially the same labors as in Madras. He was the first to establish a foreign printing press in that city. Subsequently the government press was introduced, and also a press by a private individual, which last was procured by Mr. Hunt. Besides a considerable number of Christian tracts and books he also printed the first edition in mandarin, which was in fact, the first complete edition in the Chinese language, of the Book of Common Prayer, translated by Bishops Burdon and Schereschewsky; the New Testament in Mandarin, translated by a Committee of Protestant Missionaries; and the Old Testament in mandarin translated by Bishop Schereschewsky.

Mr. Hunt was a skillful and experienced workman in his own department, and also a careful and exact accountant. But it was by his elevated Christian character, and his quick and tender sympathies, that he won so high a place in the regard of all who knew him. He was a diligent student of the word of God. For the last years of his life he dwelt very much upon the later chapters of St. John's Gospel, exploring the depth of meaning in those parting discourses of the Lord Jesus. He was very much in secret prayer. At five o'clock in the afternoon the key of his office door was turned, and his best friends seldom gained admittance. It was his still hour. Upon his desk were posted up not only business memoranda, but also short sentences to quicken his pace in his heavenward journey. Among these was the text of Scripture, "Be ve also ready; for in such an hour as ye think not the son of man cometh." In meetings for prayer Mr. Hunt was in his element. He loved to be there, and was always ready with a word of exhortation, or to lead in prayer. Dullness he abhorred. native wit which, even here came often to the surface, was held within due bounds. For many successive years in Peking he was called upon to lead the last prayer meeting during the "week of prayer."

At a communion season on the first Sabbath in May he said in a low tone to the writer as he passed the cup, "it may be the last time." On the 19th of May he was taken ill. On the 22nd, as he took his bed, the power of the disease increasing upon him, he said very emphatically, "I know I love the Lord Jesus, I know I love the Lord

Jesus." A few similar expressions were uttered by him during his illness, words of faith and hope and good cheer, which escaped from his lips notwithstanding the great prostration caused by the fever. He passed away quietly on the 30th of May, and was buried in the British cemetery by the side of his wife, who died in March of the previous year.

Mr. and Mrs. Hunt were unknown to fame. They did nothing to cause their names to be recorded in the annals of history. They only labored humbly and faithfully in distant lands among pagan nations for nearly forty years, and left their ashes to mingle with the soil of China, as a testimony to their love of the Lord Jesus, and to their desire for the spread of his Gospel throughout the whole world.

## Correspondence.

The Text Book Series.

DEAR SIR :-

The committee appointed to take charge of the preparation of the series of School and Text books, are now in a position to report progress, and accordingly they send you the following programme for insertion. The chief reasons for the publication of this programme are two; first, to let the missionaries know what is being done, and second, that the writers on related subjects may know each other and be able to correspond in reference to nomenclature, terms, and other matters, in order that there may be, as much as possible, harmony of view and unity of aim throughout the whole series.

That the books may be of immediate and general use they are, in the first instance, to be composed in easy Wunli, but hereafter, should there be a general demand for any of them to be put into the mandarin Colloquial, the matter will be entertained by the Committee.

The authors are expected to prepare books ad hoc, and not give mere translations. They are to be well illustrated, and at the end of each chapter there will be a list of questions embodying the contents of the chapter, and, in fact, every care is to be taken to make them

as efficient text books as possible.

While, however, they are primarily intended for schools the authors will not prepare a mere congeries of dry bones, but make them interesting and attractive so that they may win their way into the interior, and be prized by native scholars. The books are to be strictly scientific, yet every suitable opportunity is to be taken to bring out the great facts of God, sin, and salvation, that the fragrance of our blessed religion may be diffused wherever they penetrate.

religion may be diffused wherever they penetrate.

In arranging this series the committee have, of course, had regard to existing School books, some of which are very valuable, so that this

series is to be looked upon as supplementary.

No time has been fixed for the completion of the series, but it is hoped in the course of three or four years that the greater part, if not all, will be in the hands of the public. Priority of publication will be

determined by the order in which they are received.

In respect to business arrangements, the copyright is to be left in the hands of the author on the condition that a certain number of copies of each edition, sufficient to defray the expenses of publication, remain in the hands of the Committee, and after that, all copies sold will go to the benefit of the author. Notwithstanding this provision, it is clear the committee will require a considerable sum of money to start the undertaking and carry it on to a paying point, and also to meet the unforeseen losses which inevitably will occur.

They have therefore associated with themselves the Rev. William Muirhead as Treasurer, and hope in conjunction with him to secure such subscriptions as will protect the members of the Committee

against any personal loss.

It will be observed there are some blanks, writers not having been secured. Will any volunteer?

SCHOOL BOOKS. 1. A Set of Object Lessons. Rev. J. M. W. Farnham. 2. First Reader containing selections from Miss Lillie Happer. the Scriptures and various Authors. 3. Second Reader, ditto. . . 4. Writing Lessons in Chinese on a new plan. Rev. Ernest Faber. 5. A Christian Commentary on the Chinese Do. Classics. (The Four Books). Do. 6. Do. (The Five Classics). Rev. C. W. Mateer. 7. Arithmetic. 8. Mental Arithmetic. Mrs. Capp. . . 9. Algebra. Rev. C. W. Mateer. . . Do. 10. Geometry. 11. Trigonometry, and Surveying. Do. 12. Lessons in Natural Philosophy for the Rev. J. M. W. Farnham. Dr. Porter. 14. Natural Philosophy. Rev. C. W. Mateer. . . The Peking College. 15. Astronomy, (Intermediate). 16. Geology. Rev. G. S. Owen. 17. Mineralogy. John Fryer, Esq. . . 18. Chemistry. Do. . . 19. Botany... Alex. Williamson, LL.D. 20. Zoology. . . . . 21. Ethnology. 22. Physical Geography. ... Mr. G. W. Painter. 23. Descriptive and Political Geography. . . Rev. L. D. Chapin. Rev. J. Lees. History of the Scriptures. . . 25. Outlines of Universal History. Rev. D. Z. Sheffield. Rev. Y. J. Allen. 26. Modern History, an Epitome of. 27. A History of China. Rev. William Muirhead. 28. History of England. 29. History of U.S. A. down to date, based ) Rev. A. H. Smith. on Dr. Bridgman's...

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	31.	The Industries of the Vocal and Instrument Drawing.				John Fryer, Esq. Mrs. Williamson& Mateer.
		School Wall-Maps.			{	Revs. L. D. Chapin, and D. Z. Sheffield.
		Botanical Wall-charts Zoological Wall-char				Alex. Williamson, LL.D.
TEXT BOOKS EOR STUDENTS.						NTS.
	36.	Comparative Philolog				Rev. J. Edkins, D.D. Do.
	38.	Logic Moral Philosophy.			• •	Rev. Dr. Williamson.
		Mental Philosophy. Political Economy.		::	::	Rev. Dr. Martin. Do.
	41.	Anatomy				Dr. Osgood.
	42. 43.	Physiology Mathematical Physic	s.		• •	Dr. Dudgeon. Rev. Dr. Martin.
	44.	The Art of Teaching. An Introduction to	the Boo	ke of	the )	Rev. J. G. Loescher.
		Old Testament.			5	Rev. C. Goodrich.
	46.	An Introduction to New Testament.	the Boo	ks of	the }	Rev. Jonathan Lees.
		Modern Civilization. Church History.	••	••	•••	Rev. Hunter Corbett.
		A Comparative View of the World.	of the	Religio	ons }	Alex. Williamson, LL.D.
				You	irs c	ordially,
	Сни	EF00, July 15th, 1878	3.			A. WILLIAMSON, Sec'y.

#### Decision of the American Bible Society.

#### DEAR BROTHER .-

It may be of interest to many of the readers of the Chinese Recorder to see the decisions of the committee on versions of the American Bible Society, regarding certain questions about the publication of the Scriptures. While "prefaces and comments are inadmissable," as was to be expected, almost all else that could be asked of such a Society, is permitted. Their action is follows:—

1. Preface and comments are inadmissable.

2. In addition to the version it is necessary to have a title page, and proper to have marks indicating the divisions of chapters and verses, and the enumeration of pages.

3. It is proper to have mention made of the portions of Scripture embraced in each volume, and no objection is made to inserting a complete list of the books of the Testament from which the portion is taken.

4. References and condensed page headings, and chapter headings, conformed to those found in the authorized English Bible, may be introduced when desired; and if preferred the chapter headings may be grouped together at one end of the book as in the nonpariel English Bible and the Spanish Reference Bible which we publish.

5. The insertion of blank pages for a family record of births,

deaths, and marriages is desirable in some editions.

"6. Explanatory tracts and other Christian Literature, if undenominational, may be distributed by persons engaged in selling the Scriptures, if the expense of circulation as well as of publication is provided for by other funds than those of the Bible Society."

#### Sincerely Yours,

LUTHER H. GULICK, Agent Am. Bible Society.

YOKOHAMA, June 12th, 1878.

This is the answer of the American Bible Society to the request of the Shanghai Conference for the printing of Bibles with prefaces and brief comments. The first item brushes that request away with a single word—"inadmissible." Now, what do the remaining items grant?

The second grants the remarkable privilege of inserting marks to indicate the divisions of chapters and verses! Nay, it goes still further—it allows us to number

the page!! and it asserts the positive necessity of a title page!!!

The third allows us to mention the portions of Scripture contained in any given volume, and even to publish a list of all the books of the New Testament in a volume that contains only the Four Gospels!!

The fourth allows references, condensed page headings, and chapter headings; and even the grouping of these together at one end of the book!

The fifth allows the insertion of blank pages for a family record!

The sixth allows a man who is engaged in selling Bibles also to sell tracts, provided the tracts are undenominational, and somebody else pays him for selling them!

That is to say, the Bible Society grants just nothing at all; for everything here That is to say, the Bible Society grants just nothing at all; for everything here mentioned has been done for years past, without question, except the grouping of headings at one end of the book, and putting in blank pages for a family record. So when our excellent friend, Dr. Gulick, says: "almost all else that could be asked of such a Society is permitted," he is indulging in a quiet joke over the permission to use marks to indicate chapters and verses, and to number pages; or, what is more probable, he means that a Bible Society can do nothing in the line requested by the Conference. That body was aware of the difficulty, but thought the printing of Bibles in China with preferes and comments so important, that it did not besitete to recom-Conference. That body was aware of the difficulty, but thought the printing of Bibles in China with prefaces and comments so important, that it did not hesitate to recommend the Bible Societies to secure changes in their Constitutions, to enable them to publish such editions. There are probably insuperable difficulties, however, in the way of securing such changes in their Constitutions. The only way to get what is desired is through the Tract Societies—of which the American Tract Society has given us an excellent example in English in the publication of a Family Bible with brief comments. And if it is necessary, in order to accomplish what we all feel to be so desirable in this field, we should not hesitate to recommend Christian friends at home to bestow larger proportionate donations upon the Tract Societies for some time home to bestow larger proportionate donations upon the Tract Societies for some time to come. The Scotch Bible Society seems to be less trammeled than the others; and the liberal Preface which it proposes to allow may be made to serve a very useful propose.—Ed. Chinese Recorder.]

#### Explanation.

DEAR SIR :-

I have just seen the May and June, No. of the "Recorder," and am glad to see that you have printed my notes, but I find that there is a little mistake which has arisen on my part because I did not make it clear that the section of the Uen river from 辰縣縣 to 玉屏縣 is all included in the whole distance from Wu-ch'ang to Kwei-yang, viz., 2790 li. Page 181. This is a list of places which does not occur in Mr. Judd's journal to Kwei-yang, and instead of the total being 12180 it should be 860 li. The real distance is that between the two numbers, ex., 本灣 40 is 45 li, not 125 li, 江口 85. This system

of marking I have taken from the table of distances used on the river steamers.

I hope that this will explain the little difference in the table on page 181.

I am Yours, Sincerely,

GEO. W. CLARKE.

[It will be seen from the above that the distances in the table on p. 181, are in every case the distances from the place of beginning; and not from one place to another. It was an error, therefore, to add all these distances together—the last number given—860 (Misprinted 760) representing the whole distance from Wu-chang to Kweiyang.—Ed. Recorder.]

#### Correction.

DEAR SIR :-

In the March and April No. of the Recorder for 1878, page 124, please correct the last word on the page from "Acorns" to "Worms." I am sorry that my indistinct writing should have caused the mistake and would not have troubled you to correct it but for the fact that the mistake destroys completely the whole force of the anecdote.

Your truly,

Hoinos.

# Missionary Aews.

### Births and Deuth.

BIRTHS.

AT Hongkong, on February 22nd, the wife of Rev. J. C. Edge, of a son.

AT Huntington, on June 7th, Long Island, U. S. A., the wife of Rev. S. Dodd, of the American Presbyterian Mission, of a son.

AT Peking, on June 17th, the wife of J. Dudgeon, Esq., M.D., L. M. S. of a son.

AT Takao, Formosa, on June 26th, the wife of Rev. David Smith, of a son.
At Ningpo, on August 22nd, the wife of Rev. J. R. Goddard, Am. Bantist

of Rev. J. R. Goddard, Am. Baptist Mission, North, of a daughter. DEATH.

AT Canton, on June 26th, 1878, Mrs. JANE WANNOP PIERCY, the wife of Rev. George Piercy, of the English Wesleyan Mission, aged 46 years.

TIENTSIN.—The Rev. H. D. Porter, M.D. of the A. B. C. F. M. Mission sailed from Shanghai per s. s. "Tokio Maru" on the 28th inst. en route for U. S. A. CHEFOO.—Miss C. B. Downing of the American Presbyterian Mission, recently returned to her work here, after a visit to the U. S. A. of about one year.

FOOCHOW.—Rev. D. W. Chandler, of the American Methodist Episcopal Mission, Foochow, wites as follows to the Pittsbugh Christian Advocate:—

I arrived at Ku Cheng city on Friday the 8th inst. I found that Hu Yong Mi (the native presiding elder) had held preliminary meetings to consult and pray with the brethren concerning the year's work. Committees had been appointed to visit certain brethren—five in all—who had in various matters walked erringly. Hu Yong Mi had already completed many plans for carrying on the work. On Satur-

day I spent my time in consulting | all the members are to meet at the and planning with the preachers and some of the members about the work in the city. On Saturday evening the Quarterly Conference was held. The reports of the local preachers and exhorters were unexceptionable. All parts of the city and many villages had been visited by them since our annual meeting. Prayer meetings had been held in many private houses as well as in the church. The committee on erring members reported that they had seen three of the wayward brethren, who had all acknowledged their errors and immediately set about to correct the things wherein they were wrong. The other two men were not at home when the committee went to see them. church seemed all awake and the preachers full of zeal. On Sunday we held the usual quarterly meeting services. We had no baptisms, for although there were several probationers about ready, yet, owing to our quarterly meeting coming earlier than had been expected, the class leaders had not completed their examination and so made no recommendations. Hu Yong Mi announced his plans for work to the members. He divided the male members of the church into four classes, each to meet with its proper class leader on Thursday evening of each week. One of these classes is to meet in the church, the others in the houses or shops of their leaders. The women of the church are form. ed into a class by themselves, and the probationers form still another Thus the whole church is divided into six classes. Hereafter the Sunday school is to be held in the morning, and in the afternoon

church for prayer, and then are to go two and two to exhort and preach in various parts of the city and suburbs. In the evening they are to meet to report what success they have had, and to pray for God's blessing on the day's work. The members accepted these plans and proceeded with great enthusiasm to put them in operation. The Holy Spirit is doubtless working with great power in our church, and also in the Anglican church in Ku Cheng city. Some very remarkable individual experiences in the latter church, as well as in our own, were brought to my knowledge while I stopped in the city. But these I cannot now relate. The membership of the Anglican church do well in contributing for the support of the ministry and for church building. One man in a certain village built a chapel worth \$300 at his own expense. Another man, at the village of Lau Ah, gave \$120 toward building a church there. When money is needed in some particular part of their work, they have a custom of sending a man to all the churches in their connection to obtain contributions. In this manner they have on two or three occasions raised \$100 for the weak churches. On Monday, the 11th inst., Hu Yong Mi and I went to the town of Ting Yong, 15 miles east of Ku Cheng city. A good work is going on there. Wherever the pastor, Tiong Ming Tung, goes to preach, there are some to hear and usually some to accept the Word. This circuit now includes members or probationers in the villages of Tien Te, Liang Tan and Au Sang, as well as in Ting Yong. We also have interested hearers in Kin

Te, and probably will soon have probationers there. On Tuesday afternoon and evening we held the quarterly meeting services at Ting Yong. I baptized two men and an infant. One of the men is a literary man, who teaches school in the village of Au Sang. He was formerly an opium smoker, but is now free from the vice. The other man is an intelligent shopkeeper. He formerly kept an opium shop, but has lately opened a "general notions" shop. He suffers some persecution from his family on account of his profession of Christianity. These two men, as well as the rest of our membership on this circuit, seem very intelligent. I think that they all can read. It should be remembered that this Ting Yong work was begun only 10 months ago, and now we have members in full connection, as well as a number of probationers on the records of the circuit. Five of those in full membership were formerly opium smokers. On Wednesday, the 13th inst., I returned to Ku Cheng city. On Thursday I remained in the city. In the evening I attended one of the class meetings, led by a tailor in his shop. It was a good time. The members of the class were earnest and believing. They did not fall into set phrases and formalisms, but spoke of present seeking for a pure heart, and of present prayer and effort for the salvation of their neighbors. number of the neighbors, hearing the singing, were attracted to the shop and were admitted, lest they should make a noise outside. At first they seemed merely amused, but, after they had listened a while to the earnest and good words in testimony for Christ, they became for they had persuaded a family,

serious and interested. I look upon the plan for holding class meetings in the evening, in different parts of the city, as one of the best methods vet adopted for witnessing for Jesus. If neighbors come in they hear no formal preaching, but only simple testimonies for Christ, and mutual encouragments to faith and love and good works. Thus they will be convinced of the purity and goodness of Christianity, and they will report that "God is in us of a truth." On Friday I still remained in the city. The evidences of the Holy Spirit's work here increased daily. The fruits of the class meetings began to be seen. A rich man, the owner of the building in which is the tailor shop where the class meeting was held, was one of the neighbors who came in last evening to see what we were doing. He was greatly surprised and pleased to see a band of men assembled together to talk of being and doing good, and counseling together as to how they could lead their neighbors to forsake all their sins and evil customs. He thought it was such a good work that, on this day (Friday) he came and invited the class leader to meet with his class hereafter in his (the rich man's) house. As his house is much more commodious than the little tailor shop, his invitation was accepted, and we trust that great good may come from this new opening. On Friday evening, as we sat in our chapel, two of our church members came in. After the usual greetings we asked them where they had come from. They answered that they had been holding meetings in their neighbors' house and met with great success;

who had long resisted the truth, to give their promise to come to church to learn our "doctrines." Soon after, Yong Hung Siong and Li Nga Hung also came in, saying that they had been preaching in certain houses in the Sixth ward; and they also had much to say of favorable opportunities, and of the power of the Holy Ghost accompanying their words. All were glowing with love and zeal. This night work has now become a favorite method among our Christians here; and yet it seems not to have been established as a formal plan of work, but rather to have grown up spontaneously. I think it will prove to be a good method. On Saturday we went to Loh Kang to hold the Loh Kang and Lwang Leng circuit quarterly meeting. As usual this circuit was wide awake. Ting Kieng Seng, of Lwang Leng, while not so well trained as Lan Kwang Hung, yet has all the zeal and earnestness and force that we wish for the latter. Hu Yong Mi arranged a plan by which these two men alternate between Loh Kang and Lwang Leng. We hope in this way to get the most out of both of them. The plan adopted at Ku Cheng for Sunday afternoon work by the church members, was put in operation here with immediate results. All the usual quarterly meeting services were held here on Sunday with profit to all.

FORMOSA.—The Rev. Mr. and Mrs. Junor and child, of the Canada Presbyterian Church have arrived in safety at Tamsui. In the South of the Island, since the departure of Dr. Dickson in the beginning of the year, there has been no medical missionary, and the hospital at Tai-

wan foo has accordingly been closed. (One Mission Hospital at Takao is still being conducted entirely free of charge by Dr. Rennie, the resident community Doctor, the cost of medicines being defrayed by the community). The want of a hospital at Taiwan foo has been much felt by the natives; and accordingly the Rev. Mr. Ritchie consented to attend twice a week in the chapel for the purpose of dispensing medicines. When the Consul, A. R. Hewlett, Esq. who all along took a warm interest in the matter, made this known to the Taotai, the latter immediately, in the name of himself and his fellow magistrates, sent a donation of \$200 to defray expenses, taking upon himself further the charge of making the matter publicly known. Nor is this the only sign of good feeling which he has displayed. He recently had it intimated, through the Consul, that by means of the Government Couriers, constantly running, he would gladly forward any letters to the Consul at Tamsui, by whom they could be sent on to their destinations-which, in the frequent dearth of communication between this and the rest of the world, will be a real boon to the Foreign Residents.

Of late some experiments have been made at Taiwanfoo, by the consul with the telephone. By kindness of the Taotai, the lines of telegraph mentioned in March-April number of the Recorder were placed at his disposal. After some attempts, a fairly satisfactory result was attained, conversation being carried on with comparative ease over 25 miles of wire. The two telephones were then presented to the Taotai, by whom they were received. It

remains to be seen what use they will be put to. They have not yet supplanted the machines formerly in use for the ordinary purposes of telegraphy.

Hongkong.—On a recent occasion, nine converts were added by baptism to the church of the American Baptism Baptist Mission, under the care of Mrs. L. W. Johnson. There are now 46 members connected with the church, all of whom united in the communion service-the ordinances being administered by Rev. R. H. Graves, M. D., of Canton.

The Hongkong Christian Associa-

tion has for some time carried on a Sunday school for English speaking Chinese; and the effort has been attended with some success.

The Rev. J. Lamont closed his ministry to Union Church, Hongkong, on April 30th 1878, and left for England, via., United States May, 3rd.

The London Missionary Society, Hongkong, has opened a preaching station and a school at Yan Ma Ti (British Kowloon).

In connection with the Society there are now at Hongkong on the Mainland three boys' schools and two girl's.

## Editor's Corner.

All articles or correspondence intended for insertion in the Recorder, from ports north of Foochow, should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

Correspondents residing at ports south of Foochow may address their communications to Rev. S. L. Baldwin, Foochow.

All communications on business matters should be addressed to the

"Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai." The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

#### THE OPIUM QUESTION.

One of the ablest Essays read at the Shanghai Missionary Conference, and one that produced a profound impression, was that by Rev. A. E. Moule on the Opium Question. That the whole history of the traffic is a dark and shameful record is not to be questioned by any candid That the use of opium by the Chinese is deleterious in the highest degree; that it is an umitigated evil; that it is the source of a vast amount of distress; that it has reduced many wealthy families

that are demonstrated by the clearest possible proofs. Yet the tone of the foreign press in China is generally that of apology for, or defence of the traffic; and now and then the assertion is made that the use of opium is in most cases a harmless indulgence. In spite of the reliable and overwhelming testimony of missionaries, after years of close observation, and especially of medical missionaries, who have given the matter most careful attention, and who have uniformly pointed out the enormous evils wrought by the hato wretchedness and ruin; are facts | bit, a member of the medical profession at Hongkong sometime ago came to the defence of the use of the drug, as quite a harmless thing, in general. It is too late in the day, however, for such an opinion to come with any force against the accumulated testimony of the many accurate and impartial observers, who have settled the fact of the vast evil attendant upon the use of the drug. Neither is it to be doubted that the opium traffic is one of the most formidable obstacles to the progress of christianity in this Empire.

We are in full agreement with the opinion expressed by the Conference that the direct connection of the Indian government with the growth, manufacture and sale of opium ought to be severed; and also that the Chinese Government ought to be left perfectly free in all lawful ways to regulate, restrict, or suppress opium smoking and the opium trade in China.

Nor in this are we at all inimical to foreign commercial interests. We have no doubt whatever, that if the opium trade were suppressed, it would soon be replaced by a beneficial and far more profitable trade in useful articles; but a nation that has to pay out as many millions of dollars for opium as it receives for its chief article of export has not much left to buy more useful articles with.

It is not fair to say that the Chinese Government would not honestly try to suppress the growth and sale of opium, if its importation were prohibited. We believe that the Government could be led to promise to suppress its growth, in connexion with an agreement of foreign nations to have its importation

prohibited; and to give adequate guarantees.

We fear our contanporaries of the press in China will look upon the idea of the abolition of the opium traffic as chimerical, but it is no more so than was Wilberforce's idea of the abolition of the slave trade. We believe that it will take place, in answer to the earnest prayers, accompanied by the earnest efforts, of all who are lovers of their kind, and who look upon every man as a brother, to be saved, if possible, from everything that can harm.

We reprint in this number some articles from the Chinese Repository. We repeat our suggestion that if any of our readers are desirous of having any particular articles reprinted from the Repository they should indicate their wishes to us. We will be glad to meet their wishes, from time to time, as opportunity offers.

THE Methodist Quarterly Review (New York) for April contains an article by Rev. E. S. Todd, A.M., formerly of the American Methodist Episcopal Mission at Kiukiang, on the Chinese Problem. It is partly a review of Dr. Gibson's work on the Chinese in America, noticed some time since in our columns. Todd's views of the "problem" seem to be identical with Dr. Gibson's; but an extended criticism of a single statement of Dr. Gibson's in the early part of the article unfortunately throws an air of antagonism over it that is not in harmony with its real agreement with Dr. Gibson's views in all important matters. The criticism is upon Dr.

Gibson's statement that the Chinese have always discouraged emigration from their shores, and latterly opposed every attempt by outside nations to settle among them. In the course of his criticism, Mr. Todd says, "Several other islands off the coast, such as Formosa and Celebes, have been visited by colonies of Chinese, who have been either exterminated or swallowed up." Considering that the large Chinese population of Formosa are under the jurisdiction of the Governer of the Province in which we have our editorial headquarters, that there are several missionaries among them, that two of the open ports of this Empire are on that island, we must refuse our assent to the extermination or swallowing up of the colonies of Chinese who have "visited" that island. Mr. Todd must have made a lapsus pennae in substituting Formosa for the name of some other island he had in view, as it is not to be believed that he is unaware of the facts we have just stated.

THE following advertisement extensively circulated at Foochow, and other parts distant from Canton, indicates progress of a certain kind:—

For Sale, the Kum Chup, (i. e. Goldish Juice) a Medicated Water: Manufactured at the Hoi Fook Sze, Buddhist Temple. Woo Loong Kong, Honam, Canton. Its flavor or taste is not bitter nor sour, and it may be drunk, like pure Tea, at any season, to cure every sickness, like fever and ague especially. If the sick person is cold it may be taken warm, and if the fever is acting, it may be taken cold. The particulars can be seen at a Peculiar List of the Chinese advertising paper. Price 5 cents per tael weight. Please note the King Tsing seal.

Our thanks are due to our esteemed friend, Rev. T. P. Crawford, of Tungchow, for a copy of his work on the Patriarchal Dynasties, which we shall have occasion to notice at length in a future number.

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We infer, from a review in the North China Herald, that Rev. Arthur E. Moule has published the story of the Cheh-kiang Mission of the Church Missionary Society. If he has done it, no doubt it is well done.

In the lack of original articles, we reprint in this number two articles from the early volumes of the Chinese Repository, viz.; ("the Sacred Edict" and "Intercourse of the Chinese with Foreign Nations").

# Aotices of Recent Aublications.

- 1 Report of the Medical Missionary Hospital at Swatow, in connection with the Presbyterian Church of England, under the care of William Gauld, M.A., M.D.
- 2 The Seventh Report of the Foochow Medical Missionary Hospital, in connection with the A. B. C. F. M. Mission, under the care of Dauphin W. Osgood, M. D., June 1st, 1878.
- 8 First Annual Report of the Shaowu Medical Missionary Work, in connection with the A.B. C.F. Mission, under the care of Henry J. Whitney, M.D.

THE above named three reports, all of which have come to hand since our last issue, indicate the activity of our brethen in the medical department of missionary service. Dr. Gauld is rejoicing over his new hospital; and from personal inspection we can testify that his rejoicing is well-founded. Of all the hospitals we have seen, this is the most commodious, the best arranged, and the most thoroughy adapted to its purposes. We quote the Doctor's description, as it may be suggestive to those who contemplate the erection or reconstruction of hospitals :-

"The hospital consists of three main double-storied buildings facing the South. The one in front is separated from the two behind by a space of twenty feet. Its lower floor is wholly occupied by the preaching hall, or chapel (about 48×28 feet). which is capable of seating two hundred people. The upper floor has five rooms, (dispensing and operating rooms, with assistants' private rooms.) The two blocks behind are entirely for the patients. They have in all eight wards (about 18×38 feet) each containing ten beds. The upper floors are connected with each other by a front verandah, and from it a cross passage goes to the dispensing room, &c., in the front building. On one side of the latter is a single-storied building for women, and on the other side a similar building is divided into four small rooms for patients who may prefer to pay a little for the use of a separate room rather than go into a common ward. Along the enclosing walls on both sides are cook-houses, bath-rooms, &c. There is ample accommodation for a hundred patients, and, carrying out the principle of the 'cottage' system, each ward is practically isolated from all the others."

A separate hospital for lepers, in a different locality, large enough for twenty patients, has also been completed. Dr. Gauld thinks that leprosy is not to be regarded as incura-On the contrary, he has good reason to believe that cures have been effected under his treatment. He does not mention the remedial agents employed, but we believe that gurjun oil is chiefly relied upon. The Chinese in the region of Swatow do not regard leprosy as A local proverb says, contagious. "With a leper you may sleep in the same bed, but don't stay opposite the door of one who has the itch." The number of in-patients in 1877 was 1,163; of out-patients 1,285. Total number of new cases entered 2,448-312 of the number being females.

One case of deafness was caused by a native doctor's piercing the drum of the ear to let out a supposed disease of the head. At the time of the operation she had the choice given her of having her eyeball pierced instead!

Dr. Osgood reports the total number of cases treated during the year at Foochow as 7,288; of which 4,810 were new cases, (including 737 inpatients) and 2,478 were old cases. The total number treated since the the hospital was established (seven years ago) is 50,613. The goodDoctor is also happy over his new hospital, which contains eleven rooms—one for paying patients, seven for common patients, two for hospital assistants, and an operating room; and can accommodate from 50 to 60 patients. The prevalence of cholera

during the last summer is mentioned, and the number of deaths in and around Foochow is estimated at 10,000. One case occurred in the hospital, in which there was great prostration, and the patient was semi-collapsed. He was given half an ounce of Tr. Opii, and repeated doses of brandy; friction and heat were applied to the extremities; and after one or two hours the patient revived, and made a good recovery -which we consider very wonderful, after that half ounce of of laudanum; but we suppose the Doctor knows. At all events, we would rather take such a dose of laudanum, in extremis, under the Dr's command, than the Chinese recipe for the same disease with which he favors us. Several cases of elephantiasis scroti were successfully treated by removal of the tumor, which in one case weighed forty pounds! Five hundred cases of opium smoking were treated during the year. The treatment consists in the total discontinuance of opium at once, a nourishing diet, and administration of tonics, such as quinine, iron, &c. One death occurred, but it is not at all probable that it was the result of leaving off opium. greatest number of patients were from the ranks of the shopkeepers (118) and the farmers (106); but they included pretty much all classes of society, not excepting mandarins, doctors and Buddhist Priests! of the cases treated, two were under 20 years of age; 108 between 20 and 30; 213 between 30 and 40; 133 between 40 and 50; 41 between 50 and and 60; and two between 60 and 70. The quantity of extract of opium used by these patients daily varied from one candareen to one ounce-

the greatest number (165) using from two to three mace. Twentyfive used from four to five mace; and one a whole mace. The "extract" is said to be equal to three times its weight of crude opium. The number who had used opium less than five years was 144; from five to ten years, 149; from ten to fifteen 110; from fifteen to twenty, 48; over twenty years, 49. It is satisfactory to know that 494 of the patients remained until they were honorably discharged, and that the good Doctor has reason to believe that four-fifths of them are permanently cured of We commend to all methe habit. dical missionaries, the careful collection and classification of statistics in regard to opium smokers treated, similar to those given above. Considerable religious interest was manifested among the patients, and several conversions are mentioned.

Dr. Whitney's first report comes in modest form, printed on a sheet of letter paper. It is especially interesting, however, as coming from an interior station, 230 miles Northwest of Foochow.

Shaowu is a prefectural city, having about 35,000 inhabitants. The prefecture adjoins the province of The Mission of the Kiang-si. American Board established a station there in November, 1876, when Rev. J. E. Walker and Rev. J. B. Blakely removed there with their families. Dr. and Mrs. Whitney joined them in May, 1877. During the year the Dr. has recorded 2300 patients, of whom 1663 were new patients. Thirty-nine of the number were women. Some of the most diseases are-abscesses. common ague, bronchocele, bronchitis, diseases of the eye and skin, dyspepsia,

phthisis, injuries, opium poisoning and smoking, rheumatism, worms, scrofula, ulcers, and varicose veins of the legs. Several members of the church are persons who came at first for medical treatment. The people are getting over their fears, and the Doctor is now frequently called to patients in the city. He adopted at the outset the rule to charge for all medicines, and reports the result as encouraging. He is now building a hospital, which will accommodate forty in-patients.

We rise from the perusal of these

reports, more profoundly than ever impressed with the great value of Medical Missions, and their important bearing upon the general success of the missionary enterprise in this Empire. Our medical brethren ought to have every encouragement possible in their noble work. The hearty sympathy and co-operation of their clerical brethren ought to be heartily given to them. We do not doubt that this is generally done. If there are any exceptions, they are to be regretted.

Report for the 1877-78 of the Mission Schools connected with the Rhenish Missionary Society in China. By Rev. W. Dilthey.

A New school building has been erected on the premises of the Rhenish Missionary Society at Canton, at a cost of \$3,209. It includes a chapel, two school-rooms, two bed rooms for from 40 to 50 pupils, rooms for teachers, guest rooms, kitchen, &c. The chapel was dedicated on the 5th of January, when Rev. F. Hubrig read the liturgy in Hakka, Rev. Dr. Chalmers made an address in English, and Rev. E. Faber preached in Punti. On the next day, 35 persons were admitted to the church by baptism; and in the evening 61 Christians united in a Communion service.

The boarding school at Canton is divided into two departments—the theological seminary, with nine pupils, and the middle school, with 16. Notwithstanding their increased accommodations, the mission have reduced the whole number of pupils to 23—their plan being not to train many Chinese boys, but to educate a few to become useful. The course of study embraces reading and ex- his own account at a country Sta-

planation of E. Faber's discourses on the Gospel of Mark; memorizing of portions of the Bible; explanation of the Scriptures; Chinese History; Religion; Arithmetic; Sacred History; Homiletics; Singing; Chinese composition; writing Chinese; writing Romanized Colloquial; Playing the Harmonium; Drawing Maps; Geography; the German Language; Dogmatics; &c.

It seems to us that the course attempts too much; and we cannot see how Chinese students are to make much progress in the German language, with two or three hour's study each week, in the midst of so many other studies. One thing we are sure they learn well-viz., singing. We doubt if any singing can be found elsewhere in China to equal that of the German pupils at Canton. Of the former Punti pupils, one is now employed in the German Consular service; another, who studied medicine under Drs. Kerr and Carrow, is now practising on

tion; still another is preaching to the Chinese in Honolulu. Two of the theological class are employed as teachers in the Fa District.

The Day schools in the country regions are favorably reported of.

The fact is mentioned that the

Rhenish Mission has 200 members among the Puntis and 600 among the Hakkas. We are glad to observe that the Viceroy and other high officials contributed to the support of the schools.

Transactions of the Asiatic Society of Japan. Vol. VI.—Part I. From 27th October, 1877, to 26th January, 1878.

A Volume of 190 pages, containing a variety of interesting and useful matter. It opens with an able review of the Introduction of Christianity (Roman Catholicism) into China and Japan, by J. H. Gubbins, Esq., of H. B. M.'s Consular service. In the discussion which followed the reading of this paper, Mr. Satow supplemented it with a very full account of the downfall of the Roman Catholic Missions in Japan. We were glad to find the name of an old China friend — Professor Syle — among those taking part in the discussion.

Mr. Dwars contributes an analysis of certain Articles of Japanese food; Mr. Satow discourses on the introduction of tobacco into Japan, the date of which he fixes at about the close of the 16th century. In the discussion, Mr. Hodges called at-

A Volume of 190 pages, containing a variety of interesting and useful matter. It opens with an able review of the Introduction of King James I.

Mr. Atkinson contributes a paper on the water supply of Tokio; Mr. Chamberlain gives the story of "the Maiden of Unahi," accompanied by a versified translation of two ballads on the same subject by Japanese poets; Mr. T. R. H. McClatchie gives a history of the Castle of Yedo; Dr. Anderson gives an account of a peculiar Japanese disease, called Hak'ké, with which we should not wish to become practically familiar; and Dr. Faulds makes a few remarks on the Dojô, which he decides not to be a lamprey, but to belong to the Loach genus of the Cyprinidæ family, and to be identical with the C. barbatula found in Scottish burns.

The China Review. May and June, 1878.

To this number, Mr. Bourne contributes a tabular view of the officials composing the Chinese Provincial Governments. Dr. Legge's fourth and last lecture on Imperial Confucianism is given. This was delivered in the presence of Kwo Sungtao, the Chinese Ambassador. closing, Dr. Legge remarked, "In the edict and its exposition there is enough to justify the highest encomiums that have been passed on Confucianism; and let me also say, without being liable to the charge of Christian bigotry, enough to show that more is needed than the highest human wisdom, to make a nation

truly good and great." Mr. Stent's sketches from the Life of K'ungming are continued. Mr. Giles gives some interesting sepecimens of Chinese Allegory. Mr. Parker gives a full and very appeciative notice of Dr. Chalmers' Concise Dictionary of the Chinese Language. Mr. Ross discourses on the Corean Language. A translation of a Chinese primer, containing rules for sons and younger brothers, is given. In the department of "Notes and Queries," Dr. Edkins defends the historical character of Yau and Shun, and Mr. Sampson contributes some valuable notes on the Whirlwind at Canton.

福音排偶便覽. A Harmony of the Four Holy Gospels, according to the Delegates' Version, arranged in Parallelisms. By the Rev. A. B. Hutchinson, Church Mission, Hongkong.

lish preface, that his work is framed upon the basis of Mimpriss' Treasury Harmony, from which however a few deviations have been made. It seems to be excellently arranged, and is clearly and beautifully printed. It will be of great value to native preachers in their study of

THE author informs us, in an Eng- | the Gospels. The copy sent us is handsomely bound, and has its title, and the name of the author, in gilt letters, on the back. Would it not be well to have a few copies of all valuable books put into similar style, so that they will not look out of place in a missionary's library?

小子必讀. This a translation of "Jessica's Prayer" into the Foochow Colloquial Dialect. By Miss Payson.

great interest. We understand that it has before been translated into two other dialects; and it ought to

It is read by old and young with | be into all of them. Then, there ought to be a good classical version, besides.

Chalmers' Concise Dictionary of the Chinese Language.

WE have in this publication the result of much careful study and hard work. It is undoubtedly a great achievement, and cannot fail to be extensively and permanently useful to all advanced students of the Chinese written language. But in one important respect Dr. Chalmers' Dictionary is an experiment, the success of which, however desirable it may be, remains still undeter-We refer to the declared aim of the author to furnish an arrangement of characters not only more scientific, but more convenient and more acceptable to the public, than any that existed before. That it is possible to find the characters much more quickly under Dr. Chalmers' arrangement than under that of K'ang-hi's Dictionary cannot be questioned; but will the generality of students ever qualify themselves for the use of the more rapid method? This is the important practical question upon which the future popularity of the work depends. At the outset, the position of sinologists in regard to this work must be much like what it would have been in regard to K'ang-hi's arrangement, if that had just now

been promulgated for the first time by some private individual. course it would be impossible, even for one well acquainted with the language, to find the characters at all, when the book was first put into his hands. Some knowledge of the radicals, and the manner in which they combine, some practice in the analysis of characters and in the counting of strokes-in other words, some technical preparation—is indispensable to the use of Kang-hi. A similar preparation, rather more prolonged, is absolutely necessary for the use of this new Dictionary. Doubtless many will be disappointed when they find that they cannot use it at once. But the reason is obvious, and does not tell against the ultimate success of the experiment. There must be preparation, and this preparation must be a work of faith, which it is not surprising if the author and his work do not immediately inspire. He must wait until the accumulated testimony of those who are both willing and competent to give the method a fair trial renders belief in it easy.

It is perhaps to be regretted that this laudable effort to facilitate, by

a new arrangement, the finding of characters in a Dictionary has been first made public in a form so elaborate and unattractive-we had almost said so overwhelming-to beginners. The work being wholly in Chinese, the whole 40,000 characters of K'ang-hi being introduced, and all the old authorized pronunciations being given, are features which endanger its popularity. Then, as a student's object is not merely to find words rapidly in a Dictionary, but to get as full and clear an explanation of them as possible, the fact that Dr. Chalmers' has for the most part only condensed, and not supplemented, the definitions of Kang-hi, may be disappointing to those who have expected more than the author promised. On this last point, however, we may remark that if a man does a fair amount of good work, it is not just to blame him, as one critic has done in this case, for not doing more. In the author's prospectus we are told that "the meanings are copied from K'ang-hi, without the examples, references and discussions." That he did not feel himself qualified to alter the definitions of Kang-hi may be gathered from his own words in the China Review (Vol. V., p. 296): "There is not a man living who could do the work proposed satisfactorily "-i.e., the re-arranging of the definitions of Chinese characters, so as to represent truly their etymological order.

On this point, there are perhaps few people bold enough to call in question the author's opinion. The time has not yet come for foreigners to settle Chinese etymology. to any one who is confident enough to affirm the contrary, we have only to say, (and we have no doubt that Dr. Chalmers will cordially join us in the exhortation), "Undertake yourself what you propose." Again, as regards the supplying of all modern definitions, not found in in itself perhaps too much for any be somewhat more tedious than that

one man to undertake. At all events, we cannot blame Dr. Chalmers for not performing what he never promised.

The special form which this work has assumed may, we think, be best accounted for by another statement in the prospectus: "If this plan meets with general acceptance, it may also be the basis of a future standard Chinese and English Dictionary." The great work here suggested is still a desideratum, and we are aware that the author never proposed to himself to execute it single-handed. His idea was that his new arrangement of characters, being more scientific and convenient than the existing ones, ought to be adopted in the compilation of a standard Dictionary by a Committee of the best Chinese scholars. The present publication is therefore to be considered as preparatory to a greater work; and in this light it could scarcely have assumed a more excellent form. The author could not materially reduce the number of characters, because, as hinted in the Introduction, he could not take it upon himself to say, without extensive reference to the best scholars and to local usages, what characters were useless. In making the new arrangement, therefore, he must provisionally find a place for all, leaving future compilers, to reject what are absolutely of no use. For a like reason, all the old pronunci-ations must be retained, as the seemingly obsolete ones may still exist in some dialect with which the author is not acquainted; and it is a well known practice in attempting to write local dialects, to seek for a character which has the authority of Kang-hi, to represent a sound, instead of inventing one. We may therefore regard Dr. Chalmers' publication as a complete storehouse of characters and sounds, from which all may take what suits them.

We have said that the preparation Kang-hi, that is a work which is for using the new Dictionary will

required for using Kang-hi. The 214 radicals of the latter have, of course, to be learned in any case. These are the alphabet of the Chinese language. But in Dr. Chalmers' system, there are 1098 headings, or 884 in addition to the radicals, which must be known by sight (though not by sound or meaning) before the dictionary can be readily consulted. This seems a formidable number to begin with: but there are several considerations which tend to lighten the labor required, as well as to justify it. 1. The additional 884 are to be sought for under their respective radicals. just as all characters have to be sought for in Kang-hi, or in the index at the end of Williams' Dictionary, when their sound is unknown. The art of finding them has therefore to be acquired in either case. 2. A little practice in analysing characters will generally enable the learner to detect the part which forms the heading under which a character is to be sought, even if he is not familiar with the heading beforehand. In a large majority of cases, if the radical is struck off from a character, the part remaining is the heading-e. g., strike off the radical if from the character is, and the remaining portion # is that under which it is to be sought. This last is also a complete character by itself; and if wanted would have to sought in K'ang-hi under the radical , after counting the light additional strokes. In the new arrangement it is not necessary to count the strokes, but simply to look along the top of the book under the proper radical | where it is found standing out prominently, so as easily to catch the eye. 3. But the most important point, and that which constitutes the great merit and recommendation of this new system, is that those 1098 characters are in fact the elementary characters of the language, long known to most students as Phonetics or

Primitives. The phonetic system is not new; only the arrangement of the phonetics under their radicals to facilitate the process of finding them is new. Dr. Marshman and Mr. Callery long ago saw the importance of the phonetics, and devoted much attention to them. The Systema Phonetica of Callery is a very incomplete dictionary with a phonetic arrangement. Moreover, it arranges the phonetics according to the number of their strokes, so that a six-stroke phonetic, for example, has to be sought for though a list of of 85. These defects have prevented Callery's work from receiving the attention which it deserves. His list of phonetics however, has been often reprinted and commented upon. It will be found in Dr. Williams' Introduction to his Syllabic Dictionary, with an interesting account of the labors of Marsh-Dr. Williams man and Callery. also gives his judgment in favor of the method of arranging the phonetics under their radicals as more convenient than the mere counting of strokes, which presents several difficulties. How many strokes, for example, has E, the 424th phonetic of Callery? It is of course much more easy to remember the E comes under the radical \_, than to remember that it has eight strokes, or that it is the 424th phonetic.

We have now in Dr. Chalmers, work a revised list of the phonetics which is unquestionably more complete and better arranged than Callery's, and will in future take its place. The right and title of each individual of the 1099 to take its place among the phonetics is shown by the number of derivatives that appear under it; and, as all the characters in Kang-hi are given, no phonetic can be omitted. We may therefore accept this list of phonetics or primitives as almost perfect. While, however, we heartily recognize the painstaking and wise discrimination of Dr. Chalmers in this department, we do not suppose that

he claims absolute perfection; and venture, with diffidence, to suggest that a few characters which have been assigned to a subordinate place might have been more conveniently treated as primitives; for example, 素 and 那, placed respectively under 丰 and 冉, where the simpler primitive has ceased to appear in the derivative. On the other hand a few such characters, as 3, which scarcely seems to have one true derivative, might perhaps better have been left in a subordinate place under their radicals. At the same time we are convinced that a careful examination of the work will-show that the cases open to such criticism are very few; and we heartily thank Dr. Chalmers for the revised list of primitives or phonetics. Even where we question the convenience of the author's disposal of a character, we can readily believe that the reason for it lies hidden in some obscure quarter, like the Shwoh wan, which he has made a special study, and where we are not prepared to Those who wish to follow him. explore the Shwoh wan must find the Index prepared by Dr. Chalmers a great help.

As an illustration of the important part which the phonetics play in Chinese, we may take the one mentioned above—講. In Dr. Williams' Syllabic Dictionary we find the following derivatives of thisunder the syllable KEU. 溝籬 稀韝 羇媾購構構講觀毒; and under the syllable KIANG 講 講 Dr. Chalmers gives all these and 25 more in one group, covering a little over a page. With the help of large, bold type, and the ranging of the characters in three rows across the page, any character in the group can be easily found, and its pronunciation and meaning ascertained at once; whereas, in using the Syllabic Dictionary, unless the sound of a character is known, it has to be hunted for first in the Index, by means of its radical and strokes, and then found in the Dictionary by the num- Who ever complains of the obscurity

ber of the page. There can therefore be no question that the new method is quicker, when once it is thoroughly mastered. But the importance of calling the early attention of the student to the form and phonetic power of the character 葦, for example, which enters into the composition of so many others, by placing it conspicuously at the head of the group, is even greater and more obvious than that of easy reference; for the phonetics and the radicals, not the radicals alone, form the key to the structure of the char-

A reviewer in the North China Daily News underrates Dr. Chalmers' work in what we consider an unwarranted manner, on account of the difficulty he finds in understanding the Indexes in the Introduction. His chief objection seems to be against the vertical (Chinese) form of these indexes, as opposed to the horizontal (European) form. The fact is that the form of these indexes is substantially the same as K'ang-hi's, so that any one who understands the latter will have but little difficulty in understanding the former; but only a few of the many who use Kang-hi, whether natives or foreigners, really do understand his indexes, or ever look at them. We cannot therefore see why this writer should have said: "The strain on the eyes owing to this arrangement [of the indexes] is so great that few readers will be found to care to consult the Dictionary, unless in cases of necessity." The inference to be drawn from this is, that a defect in the Introduction vitiates the whole Dictionary, although the reviewer has acknowledged that it is a beautiful specimen of clear arrangement and typography, whatever may be said of the indexes, which it is quite possible few will master. When the criticism refers only to the indexes, it is manifestly unjust to condemn the whole book in such sweeping terms.

of Webster's Dictionary, because be cannot digest the philological matter in the Introduction? But in regard to these indexes, we have reason to know from what the same reviewer confesses, that the obscurity is not in them, but elsewhere. He complains that the Chinese instructions given for the use of the indexes are so "very vague" that "little information is to be gained from them." These instructions occupy only three » pages, and are clearly printed, in easy enough Chinese; and yet the reviewer failed to discover at the end of the first page the "list of words either passed or passing from the 2nd to the 3rd lower tone." "If it is there," he naively remarks, "we have missed finding it in our copy." Can our readers account for the vagueness in the Chinese instructions otherwise than by attributing it to Dr. Chalmer's style, or to the missing of a leaf in the reviewer's copy? We think we can.

Dr. Chalmers has improved upon the spelling introduced over a thousand years ago by the Buddhists, by limiting himself to a fixed number of spelling characters instead of taking any characters promiscuously to spell others. He adopts T (ting), for instance for the upper initial T-, and also for the final (青平聲)-ING. For these two, (T and ING) he will use no other symbols. Therefore when he comes to spell the character T, it is done thus-TT; in other words, a character is sometimes used to spell itself. The student has to learn the powers of the limited number of characters used, and need never afterwards be at a loss in interpreting the Dictionary. This is decidedly an advance on the previous method of making all the characters in the Dictionary mutually spell each other, taking in each case any two promiscuously that will serve the purpose of spelling one-which implies the knowledge on the part of the student of an alphabet of indefinite extent. He must needs know

all the words in the Dictionary beforehand, in order to be sure of making out from the symbols given the sound of any particular character. It is no wonder, therefore, that the natives have as a rule never mastered their adopted spelling system, but depend entirely on the other method, also used in Kanghi, of giving another character of identical sound. If, however, as often happens, this character is also unknown, the sound still remains to be sought. All the characters Dr. Chalmers uses will be found repeated in various forms throughout his indexes; and, as he has told us, their powers in Pekingese, Cantonese, and Southern Mandarin, may be ascertained from the indexes; but if any one finds these difficult, he will able to ascertain from a native how the spelling characters are pronounced in his dialect, and thus acquire the faculty of interpreting them without straining his eyes.

Finally, in selecting and using these spelling characters, Dr. Chalmers, while reverently retaining all ancient distinctions corresponding to ruff and rough, write and right, in English, has sought at the same time to represent as far as possible the modern sound of each character in Pekingese, Cantonese, and what he calls the central, dialects. The amount of success which he has attained in the latter aim remains to be determined. Probably his method will be found to answer in nine cases out of ten, for the principal dialects. He has marked some cases where it fails; and added a local pronunciation; and this would require to be carried somewhat further to make the Dictionary always a safe guide for any dialect. But in this respect also, it will be found to be, though not perfect, far in advance of Kang-hi. A good foundation has been laid, and we shall hope to see it built upon with equal zeal and discretion. The vexed question of romanizing is in a great measure steered clear of, by this

method of spelling with Chinese characters; and although we cannot dispense with romanizing although it is certainly satisfactory to have the sounds of a character in many dialects represented in such a concise form as the following 傳〔長川〕, which tells at once that the sound of the word in Peking is chiuan (Wade); in Canton, chiun; in Williams' Dictionary, chwen; in Amoy

twan, &c.; without committing one's self to any foreign orthography.

It seems, prima facie, a very bold undertaking for a foreigner to attempt to produce a Chinese Dictionary, and confidently give it to the public as an improvement on Ktanghi. Dr. Chalmers has made the attempt, and his full justification is to be found in the fact that he has completely succeeded.

Eine Staatslehre auf ethischer Grundlage oder Lehrbegriff des chinesischen Philosophen Mencius. Aus dem Urtexte übersetzt, in systematische Ordnung gebracht und mit Anmerkungen und Einleitungen versehen von Ernst Faber Missionar der Rheinischen Missionsgesellschaft. Elberfeld 1877.

This is another and we may add, the most important of Mr. Faber's popularized Chinese classics. The translator has the happy faculty of dealing with dry and abstruse subjects in a manner calculated to render them both attractive and easy to comprehend. To those who consider only that profound which is ambiguous or unintelligible Mr. F's work must seem highly superficial. As for ourselves we are reminded by this volume of some old German professor whose Introduction and notes to Cicero were received and pondered with as much interest as the text itself. In saying this we by no means propose to write Faber where we find Mencius on the Title page but simply wish to express our high appreciation of that portion which is entirely Mr. F's own. We feel convinced, after giving siderable attention to the subject, that he has come up to the high standard he set for himself: To give Mencius a hearing and to effect "the most natural and at the same time the most complete and conspicuous classification of his teachings possible." Keeping the general reader in view he precedes or follows the author with a brief and critical elucidation of the topic in hand as it applies to the circumstances or contrasts with the views and sentiments of our times. He does this from his own standpoint and we

venture to say few men could write as much on such varied topics without betraying both their nationality and church relations. The following from Part I of the Introduction on the "East Asiatic Question" will find interested readers in China outside of missionary circles. "Russia has ever pursued a definite and unwavering policy with reference to the Muhammedans. It is nevertheless, at least in China, the favourite among the Great Powers. England is simply feared and no longer than she remains fearful. France is hated. Its policy in Asia is only the advocacy of the interests of the Romish church. For this the Asiatics are still too much wanting both in taste and conception. The U.S., of North America has thus far pursued what may well be called the policy of free Christian conviction. Unfortunately the consular service is affected by the change of President rendering it less efficient and here the English plan is to be recommended. Germany has also begun to give some attention to Eastern Asia. however philosophy and politics go hand in hand in Germany and whereas the philosophy of the unknown prevails at present to some extent we need not be surprised to find Germany pursueing a policy of the unknown in Asia as well as in the Orient."

Mencius gives Mr. Faber occasion